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ARCHÆOLOGICAL REMAINS  
AND  
EXCAVATIONS AT SAMBHAR  
DURING

Samvat years 1993 and 1994 (1936-37 and 1937-38 A.D.)

BY

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PRICE ANNAS EIGHT



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## INTRODUCTION.

It is my proud privilege to begin this report with a respectful tribute of thanks to the generous liberality of His Highness the Maharaja Sahib Bahadur which has enabled me to extend archæological excavations and other investigations to various other sites in the Jaipur State. I am also thankful to Rai Bahadur Pandit Amar Nath Atal, M.A., Finance Minister, Jaipur State, for his continued and increased help and encouragement in the execution of my various duties. It has been a genuine pleasure to work under the supervision of Mr. Atal, who is not only a profound scholar of the Persian language and literature but also a keen numismatist.

I have considered it advisable to preface this second report on my archæological work in the State with an introduction embodying a brief résumé, of the researches carried out by me among the ancient remains at other places than Sāmbhar in the Jaipur State. Colonel T. H. Hendley carried out some trial excavations on this ancient site of Sāmbhar about 55 years ago. In his article entitled 'Buddhist remains near Sāmbhar' Colonel Hendley concluded that this old mound was the site of an important Buddhist town. I do not quite agree with this view of Colonel Hendley as the excavations carried out by me, during the years under report, clearly provide incontrovertible evidence of the site being a Brahmanical one. This site does not appear to have been visited either by Sir A. Cunningham or any of his assistants.

The possibilities of archæological research in the Jaipur State are very great indeed. The number of sites of the historical period, i.e., those dating from about the 3rd century B.C. that await exploration is very considerable. The few places about which information is available from the researches referred to above are noticed here.

*Rairh*—This is the name of a small village in Thikana Bhartala in Tahsil Bonli. It is about 54 miles from Jaipur, i.e., 41 miles by a good metalled road to Newai on the Jaipur-Tonk road and the rest by village tracks over rough country with a Nala and the Dhil Nadi to be crossed between Jhalai and the ancient site. The ancient mound is situated in a large bend in the course of the river known as Dhil Nadi, which is said to discharge itself into Gopalpura Bund some 2 *kos* south of Rairh. This ancient site which consists of a series of rolling mounds varying in height from about 15 feet to 25 feet above the bed of the river measures about 1300 feet from north to south by over 2500 feet in length. The western portion of this site is occupied by the modern village of Rairh consisting of about twenty houses. About half a



dozen trial trenches were excavated in June last. One of the trenches selected for excavation on the south edge of the mound was the spot where a hoard of 326 punch-marked silver coins was found by a peasant boy while digging holes for drinking water during rainy season on the bank of the river touching the edge of the ancient mound. Such coins are found in abundance all over India and this is one of the largest finds made at any single place in India and as the arrangement of symbols punched on them is very similar they are believed to represent a purely indigenous government currency. This collection of coins is particularly interesting inasmuch as it is one of the four or five finds of such coins the exact provenance of which is definitely and correctly known. The authority that issued them was presumably the Maurya kings in the 3rd and 2nd centuries B.C. They continued in use until after the middle of the 1st century A.D. These coins have been cleaned in my office and deserve a detailed examination and publication in the form of a separate illustrated monograph. The pottery jar in which these coins were found is also interesting as its date can be ascertained from similar vessels found by me in the ancient mound near Sāmbhar with the result that although no precisely datable coins have been found in company with these punch-marked coins, the evidence of the pottery vessel indicate that this treasure must have been buried where it has been found in about the 1st century A.D. The trench, in question, also yielded foundations of a series of parallel walls with narrow intervals between them and built of large-sized bricks about 2 feet in length and 10 inches wide by  $3\frac{1}{2}$  inches thick, a size indicative of high antiquity and which, as far as I know, has not been met on another ancient site. The whole site is strewn with granaries composed of pottery rings fitted one upon another and must have belonged to the same date. The purpose of these granaries is not yet definitely ascertained. Among a number of portable antiquities unearthed here, the most important antiquity brought to light in this area, is a tablet of copper which bears on one side a well preserved inscription of two lines in Brahmī characters of the 3rd century B.C. with the well-known Mālāva symbol consisting of the "cross and balls" above the legend. The inscription may be rendered 'of the Commander-in-Chief Vachhagha'. The reverse shows an interesting device consisting of a vertical standard rising from a railing with broad arrow heads attached to its corners. At the top of the standard is a platform on which stands turned to the left a well designed elephant with its trunk stretched out towards a motif resembling the *taurine* found on punch-marked and other early coins recalling the elephant eating from a manger as noticed on the seals of the Indus Valley culture. Senāpati was an important military official and Puṣhyamitra, who about a hundred years later slew his chief Bṛihadratha Maurya and became the king and founder of the Sunga Dynasty, held the same rank. As far as I am aware, the only other document of this

date on a copper plate is the Sohagura plate which was unearthed from an ancient site in the Gorakhpur district many years ago.

Barring the early sites of the chalcolithic culture the site at Rairh would appear to be one of the earliest to be found anywhere in India. This small town must have been an important centre of Mauryan art and culture and a systematic excavation of the site may be expected to yield documents and monuments of the early period referred to.

*Barnāla*—This is the name of a small village belonging to the Thakur Sahib of Barnāla, distant some 8 miles from the Lalsote-Gangapur fair weather road. With the assistance of Thakur Sheonath Singhji of Kānota I discovered last year, at this place in a large tank close to the village, two complete *yūpa* or sacrificial stone pillars, each of which had been broken in two pieces at a height of 6 feet and  $6\frac{1}{2}$  feet from the bottom respectively. Several such memorial *yūpa* pillars were already known: i.e., two from Mathura, two from Nāndsā in the Udaipur State, three from Baḍvā<sup>1</sup> in the Kotah State, one of the Gupta period from Bijaigarh near Bayāna, a fragment of another at Nagari and the stone *yūpas* in the Island of Borneo which last are not pillars but only roughly dressed boulders of irregular shape. This, however, is the first time that two monuments of this class have been found in the Jaipur State. Characteristic features of *yūpa* posts according to the *Satapatha Brāhmaṇa* and other sacred texts of the Hindus are an octagonal shaft curved both at the top and the centre, a ring or *chashāla* or ring below the top and a girdle or *pāśa* round the middle. All the known *yūpa* pillars conform in general shape to the instructions given in the sacred texts. None of these, however, has a bend in the middle. The girdle or *pāśa* which is well executed round the two pillars at Mathura is absent in the Barnāla pillars as well as in those from Baḍvā. The projecting *chashāla* is square in one of the Barnāla *yūpas* and octagonal in the other. Like the Mathura pillars those under notice are square at the base but only up to a height of 3'6" and 4'5" respectively. The wreath is not represented. *Yūpa* No. 1 at Barnāla (Pl. XVII, a), which is 21'2½" in height including the lower square portion, as far as I am aware, the highest *yūpa* so far known to us. This pillar bears an inscription of one line running vertically from top to bottom. The epigraph records that in the Kṛita or Vikrama year 284 on the fifteenth day of the bright fortnight of Chaitra the *yūpa* of.....vardhana of.....gottra [was set up]. The names of the *gottra* and of the father of the author of the pillar are completely effaced. As in the Baḍvā *yūpa* inscriptions, the concluding portion of this inscription recorded the nature of the sacrifice and the number of cows donated as the fee of the priests who officiated at the

<sup>1</sup> For an interesting account of these pillars vide Dr. A. S. Altekar's article "Three Maukhari Inscriptions on *Yūpas* Kṛita year 295" in the *Ep. Ind.*, Vol. XXIII, pages 42 seq.

sacrifice. Unfortunately this portion is badly defaced and all that can be read with certainty is the word *Sattra*. This inscription is 10 years, 10 months and 20 days earlier than the Baḍvā *yūpa* inscriptions, and exactly two years later than the inscription on the *yūpa* pillar at Nāndsā in the Sahada district of the Udaipur State,<sup>1</sup> which is so far the earliest inscription dated in terms of the *Kṛita* or Vikrama reckoning.

The inscription on the second *yūpa* at Barnāla, which stood 250 yards north-west of *yūpa* No. 1, consists of two lines also inscribed vertically from top to bottom on two adjacent facets of the octagonal shaft. The first line is 9 feet and the second 8'5" long. The inscription is badly mutilated at places. The date portion is well preserved and may be rendered "in the Kṛita (or Vikrama) year 335, on the fifteenth day of the bright fortnight of Jyeshtha." The name of the sacrificer who put up this *yūpa* began with the title Bhaṭṭa but what it was and what the names of his father, *gottra* etc. were, is not known. This portion of the epigraph appears to have been followed by a prayer for the welfare etc. of all sentient beings. The concluding portion of the record which is separated from the main epigraph by two symbols may be translated "May Viṣṇu be propitiated. May Dharma prosper." Such formulas for the propitiation of gods and demigods are common in Kushāna and other inscriptions and would appear to have been borrowed from the *tarpaṇa*, *āvāhana* etc. rites of the Hindu votaries.

An interesting feature of this inscription is the use of a hitherto unknown form of the sign for the numeral 300. It consists of the ordinary sign for 100 with an open triangle attached to the right of its vertical stroke.

Both these *yūpa* pillars have been removed from Barnāla to the Hawa Mahal in the city of Jaipur where portable antiquities unearthed during the excavations of last three seasons have been displayed for the benefit of the public.

It is interesting to note that most of the *yūpa* pillars mentioned above have been found in or in the immediate neighbourhood of Rajputana and supply definite evidence of the uninterrupted survival of Vedic rites in this region, down to the 5th century A.D. Such rites were revived in the Jaipur State by Maharaja Sawai Jai Singhji (Vikrama Sambat 1756 to 1800), who is also credited with having performed an *aśvamedha* sacrifice. Mr. P. K. Gode,<sup>2</sup> Curator, Bhandarkar Oriental Research Institute, Poona has found contemporary literary evidence in support of this tradition in a Sanskrit anthology entitled the *Padyataraṅgiṇī* composed in Vikrama Sambat 1809 by Pandit Vrajanātha, one of many Sanskrit poets attached to the court of Maharaja Madhosinghji I,

<sup>1</sup> *Indian Antiquary*, Vol. LVIII, p. 53.

<sup>2</sup> Vide "The Asvamedha performed by Sevai Jaya Sing of Amber" (1699-1744 A.D.) in the *Poona Orientalist*, Vol. II, pp. 166-180.

son of Sawai Jayasinghji. Three manuscripts of this poem exist in the Government MSS. Library in that Institute and I quote here two or three relevant verses from Mr. Gode's article:

केनाभवन्नपतयो बत विक्रमाद्याः  
 केनाथकारि न हि तेषु तुरंग मेघः ।  
 अस्मिन्युगे निखिल भूपति सार्व भौम—  
 तद्यज्ञकृद्विजयते जयसिंह एकः ॥३॥  
 परीक्षि तोषि विदधे ह्यमेधमुच्च—  
 स्तत्रापशाप मय मुत्तम पूरुषोपि ।  
 राजाधिराज जयसिंहनृपश्चकार  
 निर्विघ्नमेन मधुना भगवत्प्रसादात् ॥४॥  
 योदाद्वनीपक कुलेषु सुवर्णं पूगा—  
 नभः कणानिव नभः स्थितवारि बाहः  
 वेदोदितेन विधिना ह्यमेध मुच्चै—  
 श्वक्रे तथा क्रतुशतानि महा धनानि ॥५॥

It is interesting to note that the *yūpa* pillar erected by Maharaja Sawai Jayasinghji to commemorate his sacrifice is still standing in a perfect state of preservation on a hill, known as *yajñasālā* Dūngri, just outside the city of Jaipur. This pillar (Pl. XVII, c) differs from the ancient stone *yūpas* mentioned above in being circular in section instead of octagonal, in having a *kalāśa*-shaped top and being built up with small drums of stone. By the side of the pillar is a small shrine of Ādikeśava locally known as Varadarāja which contains a stone image with a short inscription in Telugu characters and language of about the same date as the pillar. Dr. N. P. Chakravarti, Govt. Epigraphist for India has kindly supplied me with the following text and translation of this epigraph:—

### Text

1. Yeḷaya-Śrīperumbudūru...Ādikēśava-
2. perumāllanu Pāvaḍa-Chinna-Kṛishṇapanāya[ni]gāri Prati-  
shṭha [II\*]
3. Prati-nāmaṁ Kṛishṇuḍu [II\*]

### Translation

Pāvaḍa Chinna-Kṛishṇappa-Nāyaka installed the (god) Ādikēśava-Perumāḷ (brought from?) Yeḷaya-Śrīperumbudūru. The new (or other) name (of the god) is Kṛishṇa.

*Raniawas*—This is the name of a village or a small hamlet inhabited by Chauhan Rajputs and members of other caste. It forms part of the Naila Thikana and is situated at the foot of a hill which bears the citadel

and the northern portion of the fortified town of that name. Between the village and the hill are a series of low mounds strewn at places with ancient potsherds though no other indications of ancient occupation are visible on the surface. Among these remains last year a Brahmana named Sri Narayana found in a small pottery jar a hoard of ancient coins which have been cleaned in my office and found to include 90 Indo-Sassanian coins of the 7th or 8th century A.D. They are of an alloy or base silver and circular and rectangular in shape, a few of them being oval. The obverse (Pl. XVII, *b*) bears a decadent form of the familiar Sassanian head with winged head-dress and the fire altar on the reverse. In some of the examples in front of the face is a Nagari syllable which may be read as *mi* and above the head the syllable *sri*. There are faint indications of an attendant on either side of the altar. These coins exhibit considerable resemblance to the specimens illustrated in the Smith's Catalogue of Coins, Indian Museum, Calcutta, Pl. XXV, 9 and may be assignable to about the same period, i.e., the 7th or 8th century A.D. The coins of this class, as recorded by Smith, are found chiefly in Rajputana. Besides the present collection I myself found half a dozen other coins in the course of my excavations at Sāmbhar.

*Visalpur*—This ancient town was first visited by Mr. A. C. L. Carlleyle in 1872-73 and he has left an interesting account in the A. S. R., Vol. VI, pages 152-159. The town is situated at a distance of some 7 miles to the south-west by south from Toda Raisingh, at the mouth of a great gorge which cuts the Girwar mountain range and through which the Banas river, united with its small tributaries Dai and Khari, runs out to Rajmahal. The object of my visit to *Visalpur* was to examine the ruins of the older city of Vanapura, which, according to Carlleyle, occupied the top of the mountain range with a view to their exploration and to inspect the temple of the time of Prithviraja III which has come down in an excellent state of preservation and which is one of very few monuments of the time of Prithviraja that have survived. As to the scope for excavation on the site of the earlier city which preceded the city of Visalpur, I do not find much scope. I found, however, certain inscriptions which had not been noticed by Carlleyle but to which my attention has been drawn by Rao Bahadur Thakur Narendra Singhji of Jobner. The well preserved temple mentioned above is in typical Indo-Aryan style e.g., main temple in the Deogarh fort, complete with its Sikhara, Antarala, its square Mandapa and portico. A photograph of this monument is to be published for the first time in Plate XVIII, fig. *a*. The temple faces west and is picturesquely situated at the junction of the three streams referred to above on a lofty platform. The retaining wall of which is considerably damaged and requires early attention. The lower portion of the temple itself is also buried under debris washed down the slopes of the hill behind it. The sanctum is a square cell 10 ft. along each side internally with plain walls

and a tribate ceiling composed of circular projecting courses in the usual Hindu style. The Siva lingam and the yoni in the middle of the chamber are original and gave the name of Gokranesvara to this temple. Two well preserved images of Vishnu placed on a modern platform against the east wall must have been brought from elsewhere in modern times. Both the Antarala and the Mandapa have continuous high seat running right round and supporting half columns to support the ceiling. The roof of the Mandapa is supported on eight richly ornamented pillars with alto-relievo figures of dancing girls etc. Of the torana arches as in the Sas-Bahu temple in the Gwalior fort, between the eight pillars of the Mandapa three had survived. The inscriptions were noticed by Carlleyle in the report mentioned above and by Mr. R. D. Banerji in the P. R. A. S., W. C., 1920-21. The larger inscriptions in this temple are well preserved but somewhat difficult of interpretation.

The country Sapadalaksha is usually identified with Sivalik, the mountain range in Northern Punjab. In the Dhod (Udaipur State) inscription of the Chāhamāna king Somesvaradeva (No. 356 of Bhandarkar's list of inscriptions of Northern India), this was the country of which Ajayameru-durga was the capital. Another inscription (No. 672 of Bhandarkar's list) the Ladnu (Jodhpur State) now Ajmer Museum inscription of V. S. 1371, describes Nagapattana, modern Nagor as the capital of the Sapadalaksha country. The inscription under review names the same country as the country in which Vighrahpura was situated. The third inscription (No. 1459 of Bhandarkar's list) (Gaya inscription) of Purushottama Sinha of the year 1813 after the Buddhist Narvana mention to king of Sapadalaksha mountain as the chief of the king of Gaya.

As stated by Carlleyle this temple was built by Vighraharaja himself for whom we have dates in St. year 1210 and 1211, or 1153 and 1154 A.D. The earliest inscription of V.S. 1231 in this temple must, therefore, as pointed by Carlleyle engraved many years after its construction. The second well preserved inscription is also engraved on the same pillar and records the salutation of certain Kayasthas of the Naigama family at the temple of Sri Gokarannatha in the St. year 1231 of the 15th of the bright fortnight of Pausha. The date of this inscription falls in the reign of Somesvara father of Prithviraja III and younger brother Vighraharaja IV, Visaldeva.

*Baniga*—Near this village on the road leading from Gangapur to Hindaun is a colossal monolithic stone statue of a horse (Pl. XVIII, b) which, when I first heard of it, soon after my visit to Barnāla, I thought might be a relic of an Aśvamedha sacrifice similar to the one of the Gupta period in the Provincial Museum, Lucknow, and another discovered by Pt. Jagannath Ratnakar at the junction of the Rivers Barnā and Asi with the river Ganges at Benares close to the temple of Ramchandra

in which Tulasīdāsa wrote the best part of his *Rāmamānasācharita*. The statue, near Baniga, however, turned out to be a much later monument, identified by some of the villagers as the favourite horse of the Chauhan king Prithvīrāja and by others to be the horse of Alau-d-Din Khalji. The horse stands facing north-east upon a stone platform.....A careful search for an inscription on the horse or on the platform remained futile. The trappings of the animal consist of a back covering of embroidered cloth with hanging tassels but no stirrups, a bridle and large anklets as in paintings of the Mughal period. The material is the red sandstone from the quarries of the neighbouring State of Karauli.

*Jagar*—A small village situated at a distance of some six miles from Hindaun possessed a temple of Vikrama Samvat 1162 (1105 A.D.) which was supported on a large number of stone pillars about twenty of which are standing in position. Many fragments of stone images are lying about the place. The monument deserves to be excavated and conserved.

*Todaraisingh*—The construction of step-wells, tanks, dams, and gardens has, from time immemorial, been regarded in India as leading to great merit and numerous early inscriptions including Asoka's Edicts register dedication of such amenities for the benefit of travellers. There is not a single village of any consequence in the Jaipur State which does not possess one or two ancient step-wells of ancient date. The majority of them date from the reign of early Kachhwaha rulers and many of them possess inscriptions. On plan the step-wells are generally of a large well, preceded by a magnificent flight of steps leading down to the edge of the water. More ornamental examples have two or three storeyed corridors on one or three sides of the staircases. *Todaraisingh*, which is reached by a metalled road from Jaipur has the reputation of having been adorned with 350 step-wells but though this appears to be an exaggeration, several well-built structures of this kind and of enormous sizes have survived in very good condition. The earliest among these is one known as Ganesa Bavadi which is attributed to Raja Sri Rāo Rama Chand son of Prithiraja, son of Suryaseni; when Aslem Shah, son of Sher Shah Suri was on the throne of Delhi. Three other Bavadis known respectively as Jagannathji-ki-Bavadi, constructed in Vikrama Samvat 1654, Sanda Bavadi built in 1661 and a third known as Isar Bavadi also built in 1661, date from the reign of Kachhwaha ruler Maharaja Jagannathaji, the younger son of Maharaja Bharmallaji. These inscriptions are all in Sanskrit except two or three lines on the bottom written in Hindi, partly in verse and partly in prose. All these and many other inscriptions are under compilation and will be published in a separate monograph. There is a well preserved inscription in Isar Bavadi. This particular Bavadi is in very dilapidated condition and as the inscription slab was in imminent danger of destruction it has been removed to the

Archæological Museum in the Hawa Mahal. (The inscription begins with a salutation to Ganesa and then proceeds to narrate the virtues of one Purohita Isar (Ishvar) son of Purohita Prabhu of the Rajoriya family and the Sanavadha caste who built the step-well to which this inscription was attached and a garden at Toda Nagara which in verse 3 is also called by the name of Ishtikapur. In the Samvat 1661, Saka year 1526 current when the Sun was in the north equinox in the most lucky month of Chaitra on Friday the 10th bright fortnight, when the king of all kings of the Universe, Akbar was reigning (at Agra) and the Kachhwaha ruler Jaganathaji ruled over Toda. The architect who designed was Chhitar and the inscription was written by a Brahman named Mukund. The gardener was one Lalo. The prettiest Bavadi at Todaraisingh is, however, the one known as Hadi Raniji-ki-Bavadi, a photograph of which is published in Pl. XVIII fig. c. Note the fine double flight of steps on each of the landings on three sides. Larger monuments at Toda include temples of different periods, the palace of Hadi Raniji, the Diwan-e-am supported on rows of green marbles. Some of which stand in urgent need of repair whenever funds are available.

*Udai*—This is the name of a small village situated on the summit of a high and extensive mound of high antiquity at a distance of 4 miles north of Gangapur, the head quarters of a district. The mound has been dug into for brick material for centuries and in deep pits and wells sunk by the villagers I noticed foundations of brick buildings, large pottery troughs, walls composed of pottery rings as on the ancient site at Rairh. The entire bricks used in the construction of modern houses and obtained from the site measure  $16\frac{1}{2}$ " by  $10\frac{1}{2}$ " by 3" and  $13\frac{1}{2}$ " by  $8\frac{1}{2}$ " by  $2\frac{1}{2}$ " and a number of sculptures of the late mediaeval period but no doubt recovered from these remains are collected under a tamarind tree at the foot of the mound. They include a stone image of a seated Jaina Tirthankara (ht. 4'3"; w. 2'6"). Note anomalous Buddhist Ushnisha on the head of the Jina.



## SĀMBHAR OR (ŚĀKAMBHARĪ).

The site selected for exploration during the last two working seasons was an extensive ancient mound situated on the banks of a now dried-up lake distant four miles from the well-known Salt Lake of Sāmbhar and easily accessible from the Railway station of that name on a branch line of the B. B. & C. I. Railway. The site is also accessible by car from Jaipur, the journey embracing 41 miles by an excellent metalled road as far as Dudu and thence 13 miles by a fair weather road through the historic town of Naraina. The Jaipur Darbar have already undertaken further improvements to the road from Dudu to Sāmbhar.

An important place of pilgrimage in the neighbourhood of the modern town of Sāmbhar is a large and well constructed tank surrounded by buildings dating from the 16th century downwards. That the tank was originally constructed at a much earlier date and had a temple of about the 10th century A. D. attached to it, is evident from a number of black stone images, to be referred to below, which were found in this tank and are now preserved in the Jaipur Museum. This tank is known as Deoyānī or Devayānī which was the scene of an interesting romance graphically described in the *Bhāgavatapurāṇa*, Skanda IX, Adhyāyas 17-19. The story goes that once upon a time Sarmishthā, daughter of Vṛishaparvan, the king of the *dānavas*, accompanied by a thousand friends resorted for a bathe to a lotus tank in the garden of the city which abounded in stately flowering trees. One of the company was Devayānī, daughter of Śukra, the religious preceptor of Sarmishthā's father and other *asuras*. When the girls were sporting in the tank they witnessed Śiva and his consort Pārvatī passing that way and hurried out to clothe themselves. By a mistake the daughter of the demon-king put on the clothes of Devayānī. The latter reproached her severely upon which Sarmishthā in a rage threw her into the tank. She was extricated by Yayāti, a king of the lunar race whom she married contrary to the usual custom. The rest of the story need not be quoted here. The priests in charge of this monument identify the modern tank with the tank into which Devayānī was thrown by Sarmishthā and the town of Sāmbhar with the unnamed town near which the ancient tank was situated.

Sāmbhar was the first capital of the Imperial Chauhan (Chāhamāna) kings of Northern India. An interesting account of this dynasty is preserved in the now well-known Sanskrit historical poem, the *Prithvīrāja-vijaya* probably composed by a Kashmirian poet named

Jayānaka in the reign of Prithvirāja, the last independent king of that dynasty and only a few years after the great chronicle of Kashmir was completed by Kalhaṇa Paṇḍit.<sup>1</sup> This poem was first noticed in the *Journal of the Vienna Oriental Society*, Volume VII, but a more comprehensive résumé was published by Dewan Bahadur Harbilas Sarda in an interesting article in the *J. R. A. S.*, 1913, pages 259-281. The founder of the Chauhan dynasty according to this poem was Chāhamāna of the solar race and the poem contains a connected genealogy of 31 rulers from Vāsudeva down to the Emperor Prithvirāja. The founding of the city of Sāmbhar is attributed to Vāsudeva who may have flourished about the 6th century A. D. The poem relates that when out on a hunting expedition, this king arrived at a spot, now represented by Sāmbhar, and there built himself a lofty palace and started living in it. One day when he returned from his hunt he found resting in his bed, an archangel or Vidyādhara who after disclosing his identity told the king that in that neighbourhood was a temple dedicated to Devī who, attracted by the devotion of his father the Vidyādhara Śākambhara, resided there under the name of Śākambhari.<sup>2</sup> To do a good turn to the king the Vidyādhara by his miraculous power brought into being the great salt lake now known as the Sāmbhar Lake and prophesied that it would be maintained by the goddess Śākambhari and always remain in the possession of Vāsudeva's family. Such is the traditional explanation of the origin of this lake.<sup>3</sup>

The *Prithvirāja-vijaya* furnishes other valuable information regarding some of the Chauhan rulers, e.g., that Vighraharāja II conquered the country to the south as far as the Narbada river; that Ajayarāja (23rd of the list) founded the city of Ajmer under the name of Ajaya-

<sup>1</sup> Another Kashmirian poet and scholar named Bilhaṇa adorned the court of the Chālukya king Vikrama of Kalyāṇa and wrote an historical account of his patron in his poem, the *Vikramāṅka-devacharita* towards the end of the 3rd quarter of the 11th century A.D.

<sup>2</sup> According to the *Devī-māhātmya* in the *Mārkaṇḍeya-purāṇa* the goddess, Devī, was born as Śākambhari to protect all sentient beings in the world with vegetables to relieve them from a severe famine in the fortieth *Yuga* of the *Vaivasvata-manvantara*. The goddess is still worshipped in the form of a roughly hewn rock covered with red lead in a temple at a distance of some eight miles from the town of Sāmbhar.

<sup>3</sup> Geologists, however, hold the view that the country surrounding the lake is composed of rocks abounding in limestone and salt and that the salt of the lake is derived from the washings of these rocks. A more plausible theory was offered by Sir Thomas Holland, a former Director of the Geological Survey of India (*General Report of that Department* for 1908, pages 51-53) and this is that the formation of this and other salt lakes on the Rajputana highlands, some of which lie buried under a covering of sand, is due to large quantities of salt in the form of fine dry dust blown into the desert region of Rajputana by winds from the south-south-west from the Ran of Cutch. Borings carried out by the Geological Survey of India into the lake Sāmbhar revealed the fact that at some places the saline silt is as much as 70 feet thick.

meru and adorned it with palaces and temples of white stone ; that Arṇorāja constructed a lake (Arṇosāgara *vulgo* Anāsāgar) and that Vighraharāja IV conquered Delhi from a Tomara Chief etc.

The genealogical details furnished by the *Prithvirāja-vijaya* are fully confirmed by the Bijolia (Udaipur) Jaina rock Inscription of the Chāhamāna king Someśvara of Vikrama Saṁvat 1226 (A. D. 1170). No inscriptions of these rulers have so far been found at or in the neighbourhood of Sāmbhar itself. There are, however, several known from other places in the Jaipur State. These are the Haras (Jaipur State) inscription of the Chāhamāna Vighraharāja of Vikrama Saṁvat 1030 ; four inscriptions in the Jin-mātā temple, six miles south of Revasa including one of Vikrama Saṁvat 1161 in the reign of Prithivīdeva or Prithvirāja I, two of Vikrama Saṁvat 1196 in the reign of Arṇorāja and one of Vikrama Saṁvat 1230 in the reign of Someśvara ; one hitherto unnoticed inscription of Vikrama Saṁvat 1215 in the reign of Vighraharāja IV from an image found in the mound at Narhaḍ near Jhunjhunu in the Jaipur State and now preserved in the Pilāni College Museum ; and one of Vikrama Saṁvat 1244 in the reign of the emperor Prithvirāja from the temple of Gokarṇanātha at Bisalpur. The Ajmer Museum contains a fragmentary image inscription, dated equivalent to A. D. 1194, of the queen of Harirāja, the last king of the Imperial Chāhamāna dynasty.

At one time during the rule of the imperial Chāhamāna dynasty, Sāmbhar must have been attacked and overrun by the Chālukyas of Gujarat as we learn from the *Prithvirāja-vijaya* that Prithvirāja I, killed at Pushkar near Ajmer 700 Chālukyas who had come to rob the Brāhmaṇas of that place. Some corroboration of this statement is furnished by a Nāgarī inscription of the end of the 12th century A. D. engraved upon two black stone slabs, which were found fixed in the steaning of a well at Sāmbhar and have been preserved in the Sardar Museum, Jodhpur since the year 1926.<sup>1</sup> The latter portion of the inscription appears to have been devoted to an eulogy of Śākambharī or Sāmbhar, but here the writing is so completely defaced that nothing has survived beyond the name of the city.

In the year 1198 Sāmbhar passed to the Sultanate of Delhi and, on account of its great repository of salt, has always been a valued possession. During my stay at Sāmbhar to supervise my excavations I was enabled to examine a number of inscriptions which supply information of considerable interest relating to its past history. One of these is a Persian-Hindi inscription engraved on a stone slab which was rescued from a modern well just outside the town of Sāmbhar on the way to the Deoyānī tank. The Hindi inscription is completely obliterated.

<sup>1</sup> Vide Pt. Bisheshwarnath Reu's article entitled the "Sāmbhar inscription of Jayasimha's time" in the *Indian Antiquary* for December, 1929.

ted. The Persian version is also damaged but I am grateful to Khan Bahadur Maulvi Zafar Hasan for the following text and translation of it :—

تمام شد بنا عمارت این بائن (?) .... سلطان اُلهند (?) والزمان الوائق بتائید الرحمن  
 ابوالمظفر فیروز شاه سلطان خداالله ملکه و سلطانه و یوسف (?) ملک کمال الدوله والدين احمد (?)  
 .... وبسعی جمیل مسطیع الاسلام بام دیو بن نتو (?) بن گاندین که از جهت .... مذکور و  
 قصبه سنهر ممتاز شخصیت است فی التاریخ العره من ربیع الاول سنه خمس و ستین و سبعایه

### Translation

“The construction of the *bān* (baoli-stepped well) was completed .....Sultān of India(?) and the age, strong by the help of the Merciful, (named) Abu-l-Muẓaffar Fīroz Shāh Sultān, may his kingdom and sovereignty be perpetuated; Yūsuf Malik, the perfection of the kingdom and the faith....., and by the good efforts of the servant of Islām (named) Bām Dev, son of Nathu, son of Gaṅgā Dīn, who on account of the said..... is a distinguished personality in the town of Sāmbhar. On the 1st of Rabī ‘I, 765 A. H. (or 8th December, 1363 A. D.).”

The step well, the construction of which is mentioned in this inscription, is not now traceable.

Another Persian inscription engraved on a stone slab built in the north flank wall of the Ghāt of the Gaurishankar tank at Naraina records that when Mujāhid Khān, son of Shams Khan Ghāzī, had conquered and wrested from Rāṇā Mokul of Chitore the towns of Dindwana (modern Didwana), Sāmbhar and Naraina and rebuilt forts and mosques, he constructed this tank and designated it Muṣṭafāsar on a date equivalent to Sunday the 30th June, 1437 A. D. Mr. G. Yazdani who has edited this inscription in the *Epigraphia Indo-Moslemica*, 1923-24, pages 15-16, identifies Mujāhid Khān with the chief of that name who shared the governorship of Nagor with his brother Fīroz Khān, both sons of Shams Khān who had been appointed governor of that territory by Sultān Muẓaffar Khān of Gujarat. The next epigraphical record relating to Sāmbhar is a Hindi inscription of the time of the Mughal Emperor Akbar which is engraved on the gateway of the Mughal Sarāi in the town of Sāmbhar and records the repair or rebuilding of the *sarāi* on which it occurs on the 2nd of the bright fortnight of Vaiśākha in the Vikrama year 1691, the Śaka Sālīvāhana year 1556, in the reign of Shāhjahān. This *sarāi* must have been a great convenience to Muslim pilgrims proceeding to the tomb of Quṭbu-l-Auliya Khwāja Mu’inu-d-Dīn Chishtī at Ajmer. A Hindi inscription of Vikrama Samvat 1672 on the northern lintel, of an

octagonal *chhatrī* on the summit of a hill overlooking the temple of Sākambharī Mātā mentioned above, refers itself to the reign of Jahāngīr.

### Text

1. 1 श्री सृष्टिपति सत्य ॥श्रीः॥
1. 2 संवत् १६७२ वर्षे कार्तिकमासे पातिसाहि श्री जहाँगीर आदि-
1. 3 ल विजयराज मध्ये सिकंदर सुत जुलिकर्ण (?) जी इह छत्री मृष्टिपति की कृपा
1. 4 से बनाई ॥श्रीः॥

### Translation

“The Lord of the universe is true. In the Samvat year 1672, in the month of Kārtika in the just and victorious reign of the king Jahāngīr this *chhatrī* was caused to be made by Julikarna (?), son of Sikandar, by the grace of the Lord of the universe.”

Just outside the present town of Sāmbhar there was a well-built fort which has recently been dismantled to provide material for the construction of modern buildings. This is a great pity indeed for this fort may have been originally constructed by the early Chauhan kings. It was in existence during the Mughal period and a hitherto unpublished Persian inscription which I discovered supplies the interesting information that a gate of this fort was repaired or reconstructed by the emperor Aurangzeb in the year 1695-96 A. D. This inscription is engraved on a white marble slab which was removed from the site of the fort and is now lying in a garden known as Jodhpurwālonkā-Bāgh just outside the town of Sāmbhar. The inscription is damaged at places.

### Text<sup>1</sup>

در عهد بادشاه معظم شهنشاه اعظم ندیو اکبر کانبش داور آنکه در عدل و ..... منیر گور  
گان ظل آله ابوالمظفر محی الدین محمد اورنگ زیب بادشاه عالم گیر غازی ابدالله شانه حسب  
الحکم شاه ..... ضمیر در ممتاز قلعه شد تعمیر سال تعمیر این خجسته بنا هر که بدر منیر عالم گیر  
باهتمام بنده درگاه خلایق بنده محمد باقر بن محمد رضا مشهدی و معاری استر خانی .....

### Translation

“In the reign of the great king, the exalted emperor, the sublime ruler, the munificent monarch, who in justice and..... the bright.....

<sup>1</sup> This text and translation have kindly been supplied to me by Khan Bahadur Maulvi Zafar Hasan, B.A.

of Gorgān, the shadow of God, Abu-l-Muẓaffar Muḥayuddīn Muḥammad Aurangzeb Pādshāh ‘Ālamgīr, the champion of the faith, may God perpetuate his glory.

“By order of the king of..... heart the magnificent gate of the fort was built.

“The chronogram of this auspicious fabric (is) ‘He who shines like the full moon is ‘Ālamgīr’?”<sup>1</sup>

“Under the superintendence of the slave of the world-protecting court (named) Muḥammad Bāqir, son of Muḥammad Raẓā of Meshed, (of the family) of the masons of Astara Khān.”

Another epigraphical document which may be noticed here in passing is a Hindi inscription engraved on a white marble slab commemorating the death of the horse of a certain Lala Jawahar Singh in a dispute at Jobner on Monday the 7th of the bright fortnight of Vaiśākha, Vikrama Samvat 1868 when Nawāb Mukhtār Daula (was ruling) over this region.

Sāmbhar is holy ground to the Dādū Panthīs as it was visited by the founder of their sect when he was only ten years of age in Vikrama Samvat 1611. This is evidenced by a modern reproduction of a Hindi inscription on a pair of *pādukā* in a *chhatrī* in the middle of the Salt Lake, which was erected to commemorate the event.

I remarked in a previous paragraph that a number of images of black basalt were recovered from the bed of the Deoyānī tank and proved the existence in that vicinity of a Vaishṇava temple in the 10th century A. D. According to Col. T. H. Hendley, C.I.E., author of *A Catalogue of the collections in the Jeypore (Jaipur) Museum*, these sculptures had been thrown into the tank by Aurangzeb. My own search for any other remains of this temple met with no success, though it is not impossible that a number of well-carved pillars and pilasters of the same kind of basalt as these images now standing in a ruined structure in a field near the site of the fort may also have been secured from the same temple. Six of these images are representations of Viṣṇu, one of the Vāmana incarnation and one of Śiva. As these sculptures have not so far been adequately treated I have considered it advisable to publish them here with photographs. All these images are executed with extreme delicacy and their ornaments and other details exhibit a variety and elaborateness rarely met with in the sculptures of the period.

The most interesting among them is the image (height 3'6"; width 2'2"; Pl. I, a), No. 11194 in the Museum Catalogue which would appear to have been the principal object of worship in the temple referred to. This is a four-armed figure of Viṣṇu standing facing full front. The head is broken off, also three of the four hands.

<sup>1</sup> The chronogram yields 1107 A.H. or 1695-96 A.D.

The chest is marked with the usual *kaustubha* jewel. The upper right hand holds the mace, the upper left the discus, and the lower left the *śaṅkha*. The lower right hand was raised to the level of the shoulder in *abhayaṃudrā* and was probably marked in relief with the fourth emblem, the lotus. The Āyudha Puruṣa, *śaṅkha*, appears on proper right and Chakra on proper left. Across the top of the slab are the nine planets, two-armed, right hand raised in *abhayaṃudrā*, left hanging down holding *kamaṇḍalu*. Lower down on the right and left of the halo of the central figure are four-armed Brahmā and Mahādeva with their usual emblems and seated with their consorts on their respective vehicles. On the sides of the back slab, like the representations of the four or eight events on the back slabs of images of the Buddha, are the ten incarnations sculptured in the *pradakṣiṇa* order except that the plough-bearing Balarāma, who in accordance with the *Bhāgavata-purāṇa* is intended to represent himself and his younger brother Kṛṣṇa, is carved at the proper right end of the lower portion of the slab and the Rāghava Rāma in the spandril, on the proper right of the halo of Viṣṇu. The Fish and the Tortoise are engraved in the outermost band of carvings on the proper right. It is noteworthy that Varāha whose left foot rests upon the hoods of the serpent Ādiśeṣa sustains the Earth goddess upon his upper left arm which is bent upwards.

No. 11193. Image of Viṣṇu (ht. 3'5"; w. 1'8"; Pl. I, *b*), a simplified copy of the one described above, but with the addition of Śanandana and another of the saints who hymned the god when he lifted the earth from the ocean in which it had sunk and on other such occasions. Note the two-armed figure of Balarāma represented as a *nāga* and therefore holding a bowl in his right hand and a *bala* in his left. Can the two-armed male figure on the opposite side, which holds a cobra in the left hand and wears a snake necklace, be Ādiśeṣa, on which Viṣṇu sleeps in the milky ocean?

Another image of Viṣṇu similar to above with slight differences.

No. A/3. Viṣṇu (ht. 2'5"; w. 1'5"; Pl. I, *c*). The two lower hands are broken off and the face is partly mutilated; for the rest the sculpture is well preserved.

No. 11200. Viṣṇu (ht. 2'7½"; w. 1'8") similar to the previous ones.

No. 11186 (ht. 1'4"), which has lost the head and all four arms, is particularly well carved with an elaborate nether garment bedecked with various scalloped girdles and a scarf with a reef knot in front.

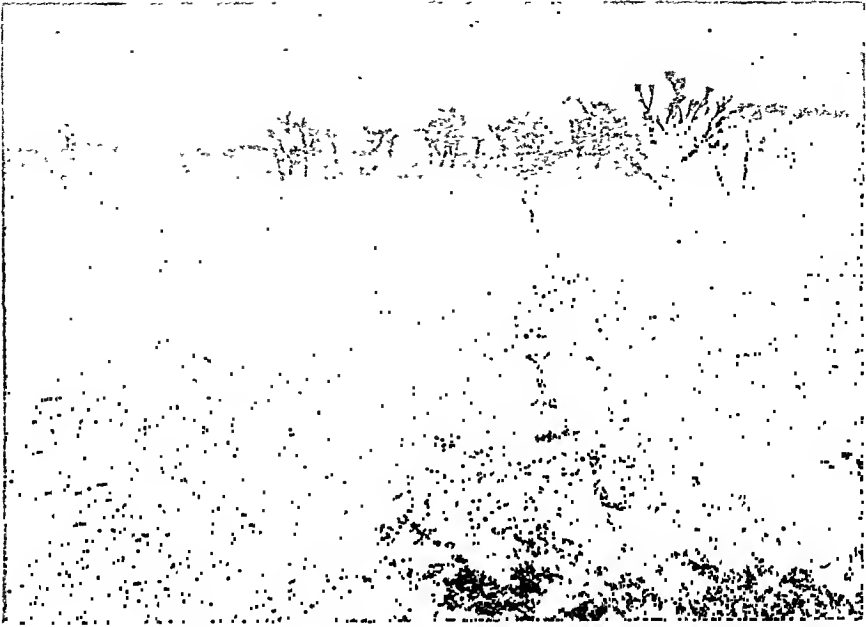
No. 11201. Image of Vāmana (ht. 3'2"; Pl. I, *d*), well preserved save the upper right hand which is broken off. Śaṅkha and Chakra *āyudhas* appear on both sides of the deity and, behind each of them, is a female attendant holding a lotus stalk. The hair of the deity is arranged in curls which, unlike the curls in the images of the Buddha,

turn to the left. The protuberance, resembling the *ūshnīsha* on the Buddha's head, is no doubt intended to represent the Brahmanical *śikḥā*. The lower ear ornaments *kundala* appear to have been conical objects which hung down to the shoulders. The *yajñopavīta* in the form of a broad fillet is meant to indicate the deer's skin which Vāmana wore when he approached the demon Bali in the guise of a Brāhmaṇa student.

No. 11197. Fragment of an image of Siva of which only the upper half above the navel has survived. Of the left arms only the shoulder of the upper one is extant. The coiled cobra, which one of these two hands held, is very artistically carved. The lower right hand holds a flower on the chest. Frieze along the top end of the slab exhibits a throne carried by three archangels and a figure of Gaṇapati at the proper right extremity.)



## EXCAVATIONS.



Ancient mound near Sāmbhar before excavation.

The ancient mound near Sāmbhar, in which the excavations described below were carried out, does not appear to have been visited either by Sir A. Cunningham or any of his assistants. Col. T. H. Hendley carried out some trial excavations on this site with the assistance of Mr. Lyon, Assistant Commissioner of Inland Revenue at Sāmbhar in the cold weather of 1884 and an account of these operations is contained in an article entitled 'Buddhist remains near Sambhur' which appeared in the *Journal of the Royal Asiatic Society* of Great Britain and Ireland, Volume XVII, Part I. Col. Hendley found the mound to be honey-combed with pits which had been dug for old bricks for use in the building of modern houses. The four trenches which he dug in such parts of the mound as appeared to him to be most promising were carried down to a depth of over 20 feet. The explorers came to the conclusion that most of the houses met with in their excavations were of bricks and several storeys in height. In their estimation the old inhabitants of this ancient site must have been poor as nothing of great intrinsic value was discovered during their operations. Col. Hendley included in his paper a list of all the in-

interesting portable objects found by him but published no plans of the buildings brought to light. The levels at which the portable antiquities were found were also unfortunately not recorded. These antiquities are now preserved in the Jaipur Museum and include bone spikes with pointed ends, which Hendley believed to be tree nails for joining planks of wood but which as will be seen later on, were undoubtedly used as stiles for scratching lettering or decorative patterns in the surface of pottery jars; fragments of conch bangles; ornamental pottery jars; terracotta figurines among which a figure of an ape seated as on a tripod (Pl. XII, *b*) deserves special mention; a number of tiny copper coins; beads of carnelian; and a pottery seal with seven impressions two of which are illustrated in Pl. VII, *a-b*. The largest face exhibits a *yūpa* or a sacrificial post with a curved top rising from a railing, as on coins of the Arjunāyaṇas etc., with a Prakrit legend on the right in Brāhmi characters of the 2nd century B.C. The legend reads *Indasamasa*, "of Indraśarman". Five of the smaller facets depict the symbol *svastika* while the sixth shows a triangular pattern with five cross bars. This last device may represent the ladder by which the sacrificer and his wife ascended to the top of the *yūpa* and, remaining there, muttered prayers and offered salt tied up in *pippala* leaves to Prajāpati.

The pits sunk by Col. Hendley, which have been designated trenches I to IV in my general survey plan, have, during the last fifty years, filled up with the excavated débris. My own excavations on this site were started on the 10th December, 1936 and continued upto the 12th April, 1937, resumed on the 10th December and completed on the 12th March, 1938. The total expenditure during both these seasons amounted to Rs. 5,873/2/9.

This mound measures 2000 feet from North to South with an average width of 1800 feet. The highest portion of the mound occurs around Col. Hendley's trenches and stands about 40 feet above the bed of the small lake, not the great salt lake, to the North. Six new trenches were dug, the largest of them in the area to the east of Col. Hendley's trenches which appeared to have been least disturbed. Appearances, are, however, often deceptive and as the operations proceeded it became evident that the brick hunters had been sedulously at work here as elsewhere and that, at places, their depredations had penetrated to depths exceeding twenty feet below the surface. The Main Trench (trenches V & VI on the survey plan) embraces an area 287 feet from North to South by 240 feet from East to West. The next trench (VII) lies some 50 feet South of the Main Trench and the three remaining ones (Trenches VIII, IX & X) along the Western edge of the mound on both sides of the tomb of an unknown Muslim saint locally known as the *Makhdūm Ṣāhib*. The terraced platform on the west of this *Ziārat* was chosen by me as a convenient Bench

Mark to which depths, at which buildings and portable antiquities were revealed, could be referred.

Altogether forty-five separate dwellings (Pl. II) were exposed in all the trenches and these are found to lie on six distinct levels, each of which can be approximately dated with the help of portable antiquities including short epigraphs and coins. The latest among these strata occurs in the Main Trench within two or three feet from surface of the mound or about 24 feet above the Bench Mark and is represented by small fragments of walls of houses belonging to about the 8th or 9th century A.D. The next well-defined stratum ranging from 14 to 17 feet above Bench Mark or about 12 to 9 feet below the surface of the mound is assignable to the Gupta period and houses 1 to 5 and 11 in the Main trench are attributable to this period. The next level averaging 11 to 14 feet above the Bench Mark or 15 to 12 feet below the surface is claimed by the Kushāna period. The houses on this level are 6, 7, 9, 14, 18, 19, 21, & 22. House 9 yielded a copper coin of Huvishka and other antiquities of about the same date. The buildings on the next lower level (level IV) lie 9 to 11 feet above Bench Mark, or 17 to 15 feet below the surface and date from *circa* 100 B.C. to 100 A.D. Structures 12, 13, 15, 16, and 20 in the Main trench and 1, 3, 4 & 5 in Trench VII belong to this period. Level V claims houses 8 and 17 in the main trench which lie 5 to 9 feet above Bench Mark or 21 to 17 feet below the surface, *circa* 1st century B.C. The lowest level (level VI), 0 to 4 feet above Bench Mark dates from *circa* 2nd century B.C. and all the structures brought to light in trenches VIII and X belong to this early period. Two punch-marked silver coins (No. 3114) found in trench VIII afforded useful help in dating the structures revealed in that cutting. In the Main trench virgin soil was struck at about 6 feet below Bench Mark or about 32 feet below the surface of the mound.

All these structures are small dwellings; the largest, No. 8 in Main trench alone measures 45 feet by 35 feet. Many of these buildings are constructed on the usual plan of an open central court surrounded by rows of rooms on three or all four sides and in most cases the walls are thin being equal to the single length of the bricks employed. An interesting pottery model of a dwelling (No. 1999; Pl. XVI, *f-g*) was found in the open area north of house 6 and is a rare antiquity for an Indian site. It comprises a miniature rectangular chamber with a gabled roof crowned by finials, large doorways with horizontal lintels in front flanked by high level windows, similar windows in the side walls and pierced lattice ventilators in the back wall. The usual material for the construction of walls is burnt brick of varying sizes which was laid in mud mortar. The foundations of the houses are built of roughly cut blocks of *Jhajhra* stone, which is easily available in the areas between this ancient site and the modern

town of Sāmbhar, and rise at places to two feet or more. The floors were made of hard *moraindi* soil upon layers of fine sand, broken burnt crucibles which had been thrown away after use or of ashes to keep off moisture and white ants. This *moraindi* clay was also employed for the plastering of walls both inside and out. Such plaster was found adhering to the walls of several structures. It had been baked to terracotta on the walls of the furnaces 18, 19 & 20. In the absence of bricks of regular dimensions with the length double the width, accurate structural bond could not be attained and where in the exterior corners such arrangement was adopted, bricks must have been cut to suitable sizes for the purpose. Other details of the houses are well illustrated by the pottery model mentioned above. Pottery tiles with which some of the structures were no doubt covered may have been burnt on the site, as at least three furnaces (Nos. 18, 19 and 20) have survived in the Main Trench. These furnaces were also no doubt used for the baking of the ornamental pottery utensils, cups, vases etc.

L-shaped open spaces in the inner corners of some of the structures would appear to have supported staircases with narrow and steep treads. The walls of such houses are stouter being a whole brick length and width in thickness. As in the modern town of Jaipur, houses adjoining one another have no common party walls, narrow spaces being left between them for the use of scavengers etc.

A noteworthy feature of this site is the total absence of chiselled ornamental bricks which are so common on other historical sites of India.

In the Main Trench lay-out of streets and lanes has become confused owing to the various rebuildings of the houses. Small as they are, Trenches VIII and X give an excellent idea of how the houses were aligned. Excavations on a more extensive scale are needed. It is at present difficult to say where the palace, related to have been built by Vāsudeva who founded this city, lies buried.

### *Main Trench (Pl. II, a)*

HOUSE No. 10—Only small portions of the walls of this house had survived and these had to be removed to enable excavation of house 14 that lay several feet beneath this structure. The walls of house 10 rise from a level of 4 feet below the surface of the mound and are composed of bricks measuring 13" by 8 $\frac{1}{4}$ " by 2 $\frac{1}{2}$ ". On one side these bricks are marked with deep grooves along the edges for frogging purposes.

Portable objects from this house which are assignable to about the 10th century A.D. included a tablet of slate stone (No. 1657) with portions of two female figures; another tablet of the same

material with a four-armed Durgā (No. 203), trident and shield in upper hands and what looks like a bell in the lower left hand; two figures of Vishṇu (Nos. 504 & 2381) in the same material; a part of a male figure with its right foot upon the head of a buffalo (No. 1240); and part of a tablet exhibiting a grotesque figure, half donkey half man, with hands joined beneath the chin.

A few feet below the level of house 10, to the east of house 9 were found six Indo-Sassanian copper coins (Pl. XV, g) in a good state of preservation with vestiges of the Persian altar on one side and bust of the king on the other.

HOUSE NO. 1.—Among the buildings on the second level, house 1 was the first to come to light. It is a small structure of three rooms measuring 26'3" from east to west by 9'9" from north to south. The walls are standing to a height of 1'6" and are composed of a single layer of bricks measuring 15" by 9 $\frac{3}{4}$ " by 2 $\frac{1}{2}$ " to 2 $\frac{3}{4}$ " in thickness. There are no *Jhajjra* foundations with the result that the western portion of the house has suffered a subsidence of more than 1'6". The position of the doorway by which the house was entered can be guessed from a door-step, 1'2" wide, which has survived on the north side. The rooms must have been provided with windows in the manner of the pottery model referred to above. A brick (No. 2244) with a semi-circular depression drilled into it had served as a window socket.

In the narrow lane east of this house were found a variety of small antiquities, a hanging lamp of iron (No. 359); a piece of a bowl of fine white clay with a border of square rosettes alternating with groups of vertical lines; a copper needle (No. 370); iron nails. Other objects found around this structure and belonging to the same period were a hand-made pottery bowl of coarse grey clay (ht. 1 $\frac{1}{2}$ "; No. 693) found 7'4" below the surface; a finger ring of copper wire (No. 854); and a double-edged iron dagger (No. 1482; length 6 $\frac{1}{2}$ " Pl. XIV, e) with a long shank which last was found 9 feet below the surface and is referable to the Kushana period.

HOUSE NO. 2 had suffered considerably from denudation and is built partly of burnt and partly of sun-dried bricks. The foundations consist of a thin layer of broken bricks resting upon 6 inches of ashes.

Of the many pottery objects found in this house the most noteworthy is a fragment of a terracotta plaque (No. 459; ht. 2") representing a flying *deva* in typical Gupta style. Other objects collected in this vicinity were sherds of ornamental pottery bowls and bone spikes fashioned from stags' horns which were used as stiles. One of these (No. 282; length 4 $\frac{1}{2}$ "; Pl. XV, x) has a fine beaded point at one end. Another example (No. 283; length 5 $\frac{1}{4}$ " Pl. XV, y) is a different type as it has a thick blunt end on one side.

HOUSE NO. 3 which was found about 44 feet north-east of house

1 is a well planned little dwelling with external dimensions of 33 feet from east to west by 26 feet 4 inches wide. The walls rise from a level 15 feet above the Bench Mark or about 11 feet below the surface of the mound and rest upon well constructed *Jhajhra* stone foundations,  $2\frac{1}{2}$  feet in height. It is where the foundations meet the brick wall that the floors are generally laid.

There are eight rooms ranged along the south, west and east sides of the central court, the largest being room *b* which is 16'6" long by 5'6" wide internally. There is no room on the north side and it was from that direction that the house was originally entered. The house was rebuilt at a later date on its original foundations and the later floor is about two feet above the level of the original floor and in the open court strengthened with a layer, 6 inches thick, of red broken bricks. Such well-made brick floors are only rarely found on this site. The original walls are two feet thick and in its earlier aspect this house may well have supported an upper storey. The only convenient spot where a staircase could have been placed would be the L-shaped area marked *d* and *e* in the plan. The positions of none of the doorways that led into these rooms are discernible. A noticeable feature of this structure are nearly circular holes cut into the thickness of some of the walls, the exact purpose of which is uncertain. Such holes occur also in the walls of other houses.

Several of the portable antiquities found in and around this house deserve special mention. These are :—(1). A nearly spherical shaped pottery bottle (No. 702 ; ht.  $3\frac{1}{2}$ " Pl. XIII, *a*) which was found west of this house, 9 feet below the surface and is attributable to the Kushana period. From the permeation of oil which it was meant to contain the surface of the jar is much corroded both inside and out. (2). A terracotta female figure made with the hands (No. 692 ; ht. 5" Pl. VI, *a*) seated in European style. The ear-lobes contain reel-shaped distenders. Kushana period. Found west of this house, 7 feet below the surface. (3). A standing terracotta figure (No. 847 ; ht. 1' ; Pl. VI, *b*) representing a male deity made with the hands from top to bottom except for the head which has undoubtedly been cast in a mould. On the head is tied a *damaru*-shaped object with a fillet. The god has only two arms and holds a dagger in the right hand and what may be a *damaru* or bell in the left hand ; there is a snake necklace round the neck, another round the waist and an anklet round the right foot. The left leg of the figure is a little shorter than the other. The figure probably represents Śiva especially on account of the *damaru* worn on the head, though I am unable to explain the presence of the dagger in his right hand. I have seen this weapon in the right hand of the colossal stone image worshipped as Gokarṇeśvara Mahādeva in a modern temple outside the Brindaban Gate of the town of Mathura which is in reality a statue of a Kushāna king. It is also found in the

hands of images of Sūrya of the Kushāna period in the Mathura Museum. Two-armed and four-armed representations of Śiva are found on the coins of Kadphises and Vāsudeva but there the deity invariably holds a trident in his right or left hand instead of a dagger as in the terracotta figure under discussion. Found 7 feet west of north-west corner of house 3, 11 feet below the surface and consequently assignable to the Kushāna period. (4). A corpulent terracotta figure of a man (No. 1873; ht.  $3\frac{1}{4}$ " ; Pl. VI, c) made with the hands. The arms are short stumps with the hands roughly made between the fingers of the modeller; small discs of clay applied on either side of the nose represent the eyes; the circular projection on the head is obviously meant to represent the orthodox tuft of hair and the strip of clay over the left shoulder the sacred thread. Found to the east of house 3, 12 feet below the surface. A similar figure was found on this site by Col. Hendley and is preserved in the Jaipur Museum. (5). A pottery plaque (No. 691; ht. 3" ; Pl. XI, a) which was found along the west wall of this house  $7\frac{1}{3}$ " below the surface. It was prepared from a stone or baked clay mould and to judge from two holes in the upper ends, was obviously meant for attachment to something. The tablet represents a two-armed nude male figure with a prominent belly and with legs curved in. The right hand holds an erect fluted mace while the left hand is placed on the thigh. Such figures occur in abundance on Mathura and Sanchi railing pillars, on the great rock-cut relief representing Arjuna's penance at the Seven Pagodas and other monuments and are undoubtedly meant to represent *yakshas* or other semi-divine beings like the *ganās* of Śiva. The figure dates from the Kushāna period. Many other figures of this kind were found in these excavations and some of them will be noticed in connection with the other buildings brought to light. (6). A child's finger ring of coiled copper wire (No. 559) which was also found west of this house, 8 feet below the surface. (7). A copper needle (No. 949; Pl. XIV, s) which may also have been an awl for sewing leather. (8). A pedestalled pottery bowl (No. 1646; ht. 2") which was found at some distance to the north-east of house 3, 7 feet below the surface of the mound.

HOUSE No. 4—The southern portion and the east wall of this structure were both cut away by brick robbers in modern times. The extant portion has a length of 34 feet and a width of 22 feet from north to south. As usual, the walls are built entirely of burnt bricks measuring  $14\frac{3}{4}$ " by  $9\frac{3}{4}$ " by  $2\frac{1}{4}$ ". The exact number of rooms in the house cannot be determined. When this house fell to ruin a new structure was erected on the site leaving a space of 6" all round. This later structure rises from a level,  $1\frac{1}{3}$ " higher than that of the earlier building, and has thicker walls,  $2\frac{1}{3}$ " in width, built of brick-bats. The purpose of circular holes sunk

into the walls of this house, like those noticed in connection with house 3, remains uncertain. A doorway 3'9" wide existed at the west end of the north wall of the original structure.

Portable antiquities found in this structure included :—(1). An iron axe, the socket of which is broken off (No. 2246) which was found at the base of the west wall of the original structure on this site and a large quantity of other much corroded objects of iron. (2). A hemispheric-shaped steatite casket (No. 860; diameter  $2\frac{1}{2}$ " ) with a flange round the edge to receive the lid, which was found inside room *a*. (3). A crudely shaped stout iron ring (No. 1086; diameter  $2\frac{3}{4}$ " ) which may have bound the tenon of a wooden door. Found at the north-east corner of this house. (4). An interesting object found immediately below the south-west corner of this house, 11'3" below the surface, was a portion broken in three pieces of the upper disc of a circular double tablet (No. 2079 : length  $2\frac{1}{2}$ " ; Pl. XVI, *b* ) which represents a part of a chariot with a square body, an oval-shaped wheel and the hind part of one of the horses by which it was drawn. The side of the chariot is profusely adorned with incised decoration. Of the occupant of the chariot only the left arm resting upon the edge of the vehicle has survived. Owing to the fragmentary condition of the plaque, the subject cannot be identified with certainty. It may be the god Sun or a king or warrior. The plaque dates from the Kushāna period.

In areas east of house 4 and south of house 9 were found certain interesting portions of pottery vases of elegant shape which, on grounds of style and of the levels at which they were found, can be definitely assigned to the Gupta period. One of these objects (No. 1092; ht.  $5\frac{3}{4}$ " Pl. IV, *a* and Pl. XVI, *a* ) comprises the neck and handle of one such vase. The neck represents what I tentatively identify as the three-eyed head of Śiva and the handle, which has the form of a nude female figure standing with joined hands, the sacred river Gaṅgā. If this assumption is correct, the two parts combined would illustrate the well-known legend of the Rāmāyaṇa relating to the descent of the celestial river from the matted hair of Śiva, which she has condescended to do in response to the prayer of Bhagīratha, the great-grandson of Sagara. I am unable to explain the meaning of the two human heads upon which the goddess stands. Might we recognize in them two of the 60,000 deceased sons of Sagara who had been reduced to ashes by the wrath of the sage Kapila? I have been emboldened to suggest the above interpretation in view of representations of this story in such modern sculptures as the one of Vikrama Samvat 1751 from the *Cbbatri* of the Khangarāwat Raja Bhojarājajī, (Pl. IV, *d* ) at Naraina, distant four miles from the scene of my excavations.

In this connection mention may be made of a beautiful spout (No. 1641; length  $5\frac{1}{2}$ " ; Pl. IV, *c* ) which must also have formed part of a vase of the type described above. This spout takes the form of a



woman kneeling holding a vase between her hands against her left shoulder. This, as we know, is the manner in which the rivers Gaṅgā and Yamunā are sculptured on the uprights of the doorways of Brahmanical temples. Vases of this type would appear to have been regarded as fashionable articles for fragments of many other utensils of this kind and in the same material were found.

Another antiquity in typical Gupta style was a fragment of a pottery plaque (No. 2038; ht. 4"; Pl. V, *a*) showing Umā and Maheśvara standing side by side and closely resembling a similar group found at Kosam (ancient Kauśāmbī<sup>1</sup>). The goddess stands to the left of Śiva and holds a lotus bud in her right hand while her left hand rests upon the hip. She wears a coiffeur decorated with flowers and her nether garment is secured to the legs by means of a girdle (*kāñchī*). Of Śiva himself the upper body above the navel is missing so also the lower legs and feet. He wears a girdle of *muñja* grass and the middle portion of the pole of his trident has alone survived. Seated groups of these two deities are common enough. Standing groups, however, are only rarely met with. Found east of house 9, 7 feet below the surface of the mound.

HOUSE No. 5 which was unearthed about 45 feet to the east of house 3 is built of bricks of the same size as that house, and upon similar *jhajhra* foundations. The total height of the brick walls nowhere exceeds 1'5". The structure consists of only two small rooms which were entered from the east by a step, 7½ feet long by 2 feet 1 inch deep.

One of the noteworthy antiquities found in this house was a fragmentary pottery tablet (No. 712; ht. 5½"; Pl. V, *b*) which presumably belonged to a representation of the goddess Durgā slaying the buffalo demon. The upper portion of the figure above the breast is broken off carrying away the head, the whole of the right arm and the upper part of the left arm; so, too, the lower legs. As usual the goddess was standing in the archer's attitude (*ālīḍha-mudrā*) and her left hand is clenched upon the raised left thigh. The plaque is made of fine white clay. The legs of the goddess are swathed in a nether garment secured round the waist with a girdle of six chains of beads and with a heavy tassel hanging between the legs. The figure exhibits excellent Gupta style of workmanship. Another object from this house that deserves mention is a stone roller (No. 1929) which was used for grinding spices on a grinding stone. The material appears to be fine-grained Chunar sandstone which has assumed a lustrous polish from continued use. Found east of the house, 9'9" below the surface. A third interesting antiquity, which came to light some 20 feet north of house 5 at a depth of 7 feet below the surface of the mound was a potter's mallet of well baked clay (No. 2065; ht. 2½"; Pl. XIII, *b*) for tapping the surface of pottery

<sup>1</sup> A.S.R., 1913-14, pp. 262-65.

jars on their removal from the wheel. On one side of this dabber is engraved in Brāhmī characters of the Gupta period the word *ṭobho* which would appear to have been the name of its owner. Another object of this kind, which is similarly inscribed with the name of its owner (*Kachhipasa* in Brāhmī letters of the 1st century B.C.) and which was discovered in Mathura, is now preserved in the Indian Museum, Calcutta. It is now definitely proved by these inscribed dabbers that the bone spikes found in such large numbers in the course of my excavations on this site were used as stiles.

HOUSE No. 11—Joined to house 5 by means of a thin link wall is house 11 consisting of a row of three rooms at right angles to house 5 and no doubt contemporaneous with it. As the walls are thin the structure had only a single storey with a gabled roof in the shape of the pottery model house mentioned above. Part of the structure is buried beneath a thick wall,  $3\frac{1}{2}$  feet wide, made of brick-bats.

The next stratum which I have assigned to the Kushāna period claims eight houses namely Nos. 6, 7, 9, 14, 18, 19, 21 and 22.

HOUSE No. 6—One of the best preserved among these houses is number 6, which was entirely buried under the ground when house No. 1 was in use. The outer dimensions of this structure are  $33'10''$  from east to west by  $21'9''$  from north to south. The brick walls, as is usual in these early structures, stand upon strong foundations of *jhajhra* stone, the floors enclosed by them being filled with thick layers of fine sand. Three separate sets of rooms are discernible on three sides of an open court, namely one of three rooms on the west side, another of two rooms on the east side and a third set of two rooms on the south side. The larger rooms in this structure average  $8'2''$  by  $7'6''$  to  $9'7''$  by  $7'6''$ . The smaller rooms *c* and *d* must have been store rooms and room *a* in which large quantities of charcoal and a variety of iron objects were found, the kitchen of the house. Room *f* contained in their original positions two large storage jars which were well secured in the floor by *jhajhra* stone walls. One of these had a nearly round bottom, the other a pointed base. The house was repaired or renewed twice at later dates when the original doorways were bricked up. Room *e* was also entered by a separate door ( $3'6''$  wide) from the east. This doorway is one of the few which have remained intact on this site. I also found *in situ* the charred remains of the wooden sill.

A feature of the second reconstruction of this house was a brick-lined covered drain  $9\frac{1}{2}''$  wide and the same in depth which carried off water from a brick-built cess pit at the south-east corner of the courtyard. The floor level had by this time risen 3 feet higher than the original floor. The size of bricks is  $14\frac{3}{4}''$  by  $9''$  by  $2\frac{3}{4}''$  in the original construction and  $13\frac{1}{4}''$  by  $9''$  by  $2\frac{1}{4}''$  in the second rebuilding.

Several interesting antiquities were discovered around this building. These were:—(1). An iron cog wheel (No. 1905; Pl. XIV, *b*)

with 19 projecting points and a hole in the centre. (2). A pottery mould (No. 2069; ht.  $1\frac{1}{2}$ "") for producing the head of a female figure. Kushāna period. (3). Curved handle (Nos. 539 & 1768; ht. 4"; Pl. IV, g) of a pottery vase representing in typical Kushāna style a *yakshi* standing cross-legged upon a full-blown lotus flower supported by two atlantes one upon another. The *yakshi* holds a twig and the stem of a lotus flower in her left hand and the end of a thick garland in the right. (4). A fragment of a moulded pottery plaque (No. 1738; ht.  $3\frac{3}{4}$ "; Pl. V, c) representing a male figure standing in the style of a Sarnath *bodhisattva* with a twisted scarf thrown across the thighs. An adjoining panel contained another figure of which the right hand holding a lotus bud has alone survived. Found to the south of house 6, several feet above its level. Good Gupta work. (5). Another interesting antiquity of the Gupta period, found at a higher level than the level of house 6, was a fragment of a pottery tablet (No. 410; ht. 2") on which only the left leg of the central figure of a goddess has survived with two suppliant figures to her proper left. A copper ring was found inside the central court, on the later floor (Pl. XIV, p).

HOUSE No. 7, which stands a few feet to the east of house 6 separated from it by a very narrow lane about 4 feet wide, was only partially exposed. In this structure the foundations are composed of *jbajhra* stone but the upper walls are in this case made of slabs of slate stone mixed with sun-dried bricks, finished off with thick coats of clay plaster both inside and outside.

HOUSE No. 9—This is another complete structure measuring 34 feet from north to south by 28 feet from east to west. Its plan, however, has become much confused from lack of contemporaneity of different portions and from later reconstructions. The floor in the earlier rooms *a* to *d* is about 12 feet above the Bench Mark and the open courtyard was at this level paved with broken bricks laid upon a substratum of brickbats. The western rooms *e* and *f* were added at a slightly later date and a new floor of broken brick was provided at that time at the level of 17.60 feet above the Bench Mark. Proof of an intermediate floor was furnished by a projecting ledge inside some of the rooms and by additions in sun-dried brick in the walls of rooms *c* and *d*. The walls of the original structure are thin being composed of bricks 15" by 9" by  $2\frac{1}{4}$ ", and must have supported only a single storey. The house would seem originally to have been entered through a narrow passage between rooms *b* and *c* though an additional entrance appears to have been provided at the western end of the south outer wall, where a brick step has survived to this day.

Among the portable antiquities to be noticed in connection with this house were:—(1). A circular copper coin of Huvishka (No. 1691; Pl. XV, f: somewhat enlarged): obv. king riding elephant; reverse Sun-god (Smith, *Catalogue of Coins in the Indian Museum*, Vol. I, Pl. XIII, 3).

Found in room *f* on later floor level. (2). Fragment of a rectangular pottery plaque (No. 3459) made from a mould on which only the crossed feet of a *yakshī* have survived upon a large full blown lotus, which in its turn is supported upon the head of an atlante with both hands applied to it. Typical Kushāna work. Compare with this plaque similar figures on Kushāna railing pillars at Mathura. Found east of House 9, 10 feet below the surface. (3). Handmade figure of a man in baked clay (No. 1102; ht. 4"; Pl. VI, *d*) seated on a stool in European style, like the statue of Wema Takshama in the Mathura Museum. Head broken off; right hand raised against shoulder; left hand rests on thigh. Kushāna work. Found south of this house, 8'6" below the surface of the mound. (4). Rectangular pottery plaque (No. 1771) made from a mould with holes in the upper corners for attachment and showing a *yaksha* standing with his right hand upon his thigh and defaced object in his left hand against shoulder. Found outside the north-west corner of the house near the base of the wall. Kushāna period. (5). A pottery pendant (No. 1493; diameter 3 1/4"; Pl. VIII, *a* and Pl. XVI, *b-c*) consisting of two discs joined round the edge with a hollow space between them. The front disc is stamped with a highly conventionalized form of trident or *triśūla*, composed of a corpulent male figure seated full front with his legs inserted into the mouths of two crocodiles one on either side. The tails of the beasts were held aloft in the hands of the central deity, but part of the plaque is broken from the proper right extremity. There is a scalloped border round the edge and a pierced lug at the top by which the pendant was hung. The back disc is adorned with a lotus device surrounded by a vine scroll with the undulations filled up with leaves and bunches of grapes. Both these discs were made from stone or metallic moulds. One such mould (No. 1111; Pl. VIII, *f*) of the Kushāna period and made of stone was found in the deep trench to the west of houses 3 and 13 at a depth 15'6" below the surface. The pendant under notice was found beneath the foundations of the east wall of house 3 near house 9 and dates from the Kushāna period. (6). A pottery plaque (No. 1770; ht. 3 1/2"; Pl. XI, *d*) of rectangular shape coated with a yellowish slip and in perfect preservation except for the proper right edge which is damaged. The plaque depicts in high relief a *yaksha* or *gana* standing facing with legs curved in; right hand on hip, left holding an uncertain object perhaps a lotus bud against the left shoulder. Kushāna work. Found outside the north-west corner of this house. (7). Similar plaque (No. 1682; ht. 3 1/2"; Pl. XI, *e*) with a *yaksha* or *gana* seated in indecent posture. The purpose of a well defined arrow head between the feet is uncertain. It resembles an early form of the palatal sibilant *śa*. Kushāna period. Found to the north of this house, 9 feet below the surface of the mound. (8). A copper awl (No. 1578; length 4.7/8") thick at one end. Found in the debris overlying this house. (9). A well preserved iron spear

head (No. 1710; length  $2\frac{1}{4}$ "; Pl. XIV, *j*) which was found in the courtyard of this house on the level of the *moraindi* foundation.

HOUSE No. 14.—This structure is situated to the north of house 9 from which it is separated by a narrow lane  $4\frac{1}{3}$ " wide. Several feet above this house were the remains of the late structure No. 10 which had to be dismantled to bring house 14 to light. In this débris was found the upper half of a carefully moulded figure of a monkey (No. 2085; ht.  $1.3\frac{3}{8}$ ") with its left fore-paw applied to the chin. A fine specimen of Gupta art.

This house consists of seven rooms ranged along the south and west sides of an open court with external dimensions of  $31\frac{1}{3}$ " from east to west by  $38\frac{2}{3}$ " from north to south. The walls are thin and composed of a single course of bricks measuring  $1\frac{1}{4}$ " by 9" by  $2\frac{3}{4}$ " upon foundations of *jbajbra* blocks as usual. The house was repaired or rebuilt at a later date and no traces of the doorways are visible. The largest room is room *b* which is about 8 feet square internally. The rooms in the west wing are, unlike the southern rooms, built coarsely of sun-dried bricks mixed with *jbajbra* blocks on foundations of broken burnt bricks.

The following objects were found in and around this house:—  
(1). Miniature pottery lamp (No. 3397; ht. 1") of coarse grey clay well finished with serrated edge and hollow base, probably used in ritual.<sup>1</sup> Found in the open court of the house, 12 feet below the surface of the mound. (2). Badly baked hand-made pottery plaque (No. 2196; ht.  $2\frac{3}{8}$ "; Pl. VI, *e*) which is damaged on three sides. It represents a buffalo-headed male figure standing facing front with a pole or spear held down in the right outstretched hand. Thin fillets of clay across the breast and round the waist are meant to represent the sacred thread and the girdle; an embossed cross appears under the right arm. The exact character of this figure is not ascertainable. Can it be the demon Mahisa similar to the representation of that demon in the well-known relief at Ellora illustrating the victory of Durgā over that demon?<sup>2</sup> The tablet dates from the Kushāna period and was found in room *d* 12 feet below the surface of the mound. (3). Handle (No. 2392; ht.  $2\frac{1}{4}$ ") of an ornamental pottery jar cover which, when complete, was adorned on the lower surface with concentric grooved rings like No. 3120 noticed in connection with houses 21-22. The top of the latter antiquity exhibits a well executed male head in good Kushāna style (Pl. XIII, *e*). Found in this house near the floor level. (4). Upper half of a pottery tablet (No. 2490; ht.  $2\frac{1}{2}$ "; Pl. V, *e*) showing a male musician playing on a four-stringed lyre with the curved top held against the left

<sup>1</sup> For a similar lamp in the Nalanda Museum, see A.S.R., 1930-34, Plate CXXX-IX, fig. (*e*).

<sup>2</sup> Smith, *Fine Art in India and Ceylon*, Plate XLV.

shoulder. The serious expression of the face denotes that the minstrel is singing a highly pathetic song which has moved him to weeping. Note circular ear-rings in the cloven lobes of his ears. The tablet is a remarkably artistic piece of work and was prepared from a well cut mould. The antiquity is assignable to the Kushāna period and was found in the area north of this house, 12'9" below the surface of the mound. (5). A potter's dabber or mallet (No. 2648; ht. 2 $\frac{3}{4}$ ") for finishing surfaces of unbaked pottery jars. Note the incised arrow head on one side. Found north of this house, 11'3" below the surface of the mound. (6). Fragment of circular steatite lid of a steatite casket (No. 3403; length 1 $\frac{3}{4}$ ") pierced with two holes, the purpose of which is uncertain. Found north of this house, 15 feet below the surface of the mound. (7). A circular, well-baked flesh rubber (No. 2583; diameter 3 $\frac{1}{4}$ "; Pl. XIII, c) with surface roughened on both sides and pierced with a large hole on one side by which it could be suspended from a peg. Found in room *b* at the level of the floor. (8). A tiny circular copper coin (No. 2223) which was found in excavated débris near this house; obv. bull standing right with Brāhmī legend above, which appears to read *yadhaya-gaṇa*. (9). Terracotta head of a female figure (No. 2474; ht. 2") with an elaborate coiffeur divided by a triple fillet in the middle and decorated with strings of beads and lotus rosettes. The figure was cast from a mould but trimmed with a knife after moulding. Kushāna work. Found to the west of this house, 10'8" below the surface of the mound. (10). A hand-made pottery rattle (No. 2597; length 2 $\frac{3}{4}$ "; Pl. XIII, d) in the shape of a bird with projecting head and tail but no legs. Kushāna period. Found north of this house, 13 feet below the surface of the mound. (11). Three circular copper coins only one of which (No. 2631) is fairly well preserved. Obv. bull facing *yūpa* in railing. Round margin, Brāhmī legend *ārjunāyana*. These three coins were found in room *b*, of the house below the base of the wall and belong to an earlier stratum.

An area 118 feet in length by 48 feet wide along the northern edge of the Main Trench had been so completely plundered of its bricks right up to a depth of about 22 feet that with the exception of two or three rectangular structures which must have been furnaces (Nos. 18-20) and a platform of sun-dried bricks (No. 17), no other structures were found in it.

It, however, yielded various portable objects which included a fragment of a small pottery tablet (No. 1283; ht. 2 $\frac{1}{4}$ "; Pl. V, d) with a thin coat of a white slip. The subject portrayed is a male minstrel playing a curved six-stringed musical instrument much in the fashion of the Gupta king Samudragupta on his coins of the 'lyrist' type. It is a pity the missing proper right half of the plaque was not found. Another noteworthy object was a fragment of a baked clay mould (No. 2574; ht. 2 $\frac{3}{4}$ ") which yields an oval-shaped head of a man resembling

the head of Siva in the vases representing the descent of the Ganges scene. This was found 12 feet below the surface of the mound.

FURNACES NOS. 18-19, belong to the Kushāna period and occur about 9 to 10 feet above the Bench Mark. No. 18 is a rectangular structure with external dimensions of 10'4" by 5' wide north to south and surrounded by thin walls of burnt brick, the mud plaster upon which, has been converted to terracotta due to exposure to intense heat. The bricks which are 14½" long are laid as headers all round. The floor is paved with bricks laid flatwise and the interior of the chamber is divided longitudinally into two halves by a curve of similar bricks laid on edge. There is an opening in the west wall through which fuel was inserted. The existing height of the surrounding wall is 10." The design of the superstructure of the furnace is not ascertainable. No. 19 was similarly planned but has so far been only partially exposed. The bricks are slightly larger in size being 15" by 8½" by 2" thick.

HOUSES NOS. 21-22, underneath house 2 in the southern portion of the Main Trench were found two structures of which only the *jhajhra* stone foundations remained, the bricks having been removed for use in modern buildings. The latter structure has external dimensions of 27'3" from north to south by 25'8" from east to west. The eight rooms comprised in this house are ranged as usual around an open courtyard. They are very small and rooms *c*, *d* and *e* are only 1'6" to 2'6" in width. Although these two houses rise approximately from the same level as house 6, they do not lie parallel to it. In the space between them, 8 feet below the surface was found an interesting terracotta object (No. 1769; diameter 4½"; Pl. VIII, *c*), which is the upper plate of a double circular pottery disc which, like the others noticed above, must have served as a kind of a pendant. Five pieces of this disc were recovered and have been joined together. These pieces had been buried in different kinds of soil and this circumstance accounts for the darker appearance of some of them. The extant portion shows a man, perhaps a king or a deity standing facing between two ladies and the three figures together constitute an excellent sculptural record of men's and women's costumes and jewellery in the Kushāna period to which this plaque undoubtedly pertains. Each of the figures wears a long nether garment, with incised lines to represent folds and meant to be so thin or transparent as to show the genital organs of all of them. In the female figures girdles of strings of beads keep the *sārīs* in position. The upper bodies are naked except for ornaments. The lady on the proper right holds a branch of a palm tree over her right shoulder and like the other lady wears circular reel-shaped ear-ornaments with concentric incisions on the visible sides similar to the pottery objects of this nature several of which were found on this site. A number of reels of coiled copper ribbon were evidently also used as ear ornaments (Pl. XIV, *o*). The male figure and the female to his left which stand arm-in-arm also hold

in their right hands an object resembling a pomegranate or other fruit. At the proper right end of the plaque is a maid servant standing with joined hands. A similar figure is broken off from the other extremity.

Four other objects from these two houses deserve mention. One of them (No. 3119; length 2.5/8"; width 1.7/8"; thickness 1.7/8"; Pl. VII, c) which was found on the floor of the larger house is a thick rectangular tablet with tapering sides and two rectangular sockets at the back for attachment. The front face bears in high relief a horse-or goat-headed male figure holding what appears to be a rosary in the right hand but what the other hand holds is not clear. The character of this figure is uncertain, unless it be a two-armed representation of the goat-headed Agni or the horse-headed Hayagrīva. The latter was the chief of the demons who snatched the Vedas from the mouth of Brahmā necessitating the fish incarnation of Viṣṇu to recover them. On the proper right plank of the tablet is a deeply incised character resembling the palatal sibilant *śa* with an additional slanting stroke on the left. Another object (No. 3120; Pl. XIII, e) found in the débris above house 22 was a part of a jar cover with a tall handle stamped with a human face in good style. Late Kushāna or Gupta period. A third antiquity from the same house is the upper portion of a pendant of pure rock crystal (No. 386; length 1") with a round pierced handle and a cylindrical body engraved with a lotus pattern which is so common in the decoration of pottery utensils on this site. A complete specimen of similar object of the Gupta period was found at Bhita.<sup>1</sup> The fourth antiquity to be mentioned here (No. 3452) is a miniature hand-made spouted jar with incised decoration round the neck, which was obviously made by a child.

The next lower stratum (level IV) occurs 9 to 11 feet above the Bench Mark or approximately 15 to 17 feet below the surface of the mound. Structures Nos. 12, 13, 15, 16, and 20 are assignable to this level.

HOUSE No. 12—Only two rooms of this house have been exposed; the rest of the building appears to have perished. The south and west walls of the southern room are of burnt bricks measuring 14" by 9" by 3" upon *jhajhra* stone foundations. Elsewhere sun-dried bricks of the same dimensions are used. The open space corresponding to the central courtyard of this house had, at a later date, been occupied by a blacksmith's workshop as the remains of a large fire-place, heaps of ashes and charcoal mixed with masses of corroded iron were found on this spot in abundance.

The only antiquities found inside this house were a miniature hand-made cylindrical pottery bowl with a hollow moulded pedestal (No. 2007; ht. 1 3/4"; Pl. XIII, f), either a child's toy or for use in wor-

<sup>1</sup> A.S.R., 1911-12, Plate XXXII, Jewellery, 9.



ship. A fragment of the columella of a *śaṅkha* (length  $3\frac{1}{4}$ " ; Pl. XV, *n*) from which bangles and other objects had been sawn; and a heavy pyramidal shaped moulded lid of a steatite casket (No. 2078; diameter  $2\frac{3}{4}$ " ; Pl. IX, *n*).

A small space measuring about 40 feet from east to west by 20 feet in width to the west of house 12, part of which at a later date was included in house 4 yielded several portable antiquities of considerable interest. These are:—(1). Half of a pottery offering tank (No. 1856; diameter  $8\frac{3}{4}$ " ; ht.  $2\frac{1}{2}$ " ) similar to those described below and to others found at Taxila and other sites and now known in Bengal as *yama-pukhar*. The interior is divided in two halves connected with one another by holes to represent sluices. The extant portion of the tank contains nine depressions and there was presumably a larger one in the centre to hold an animal figure like the elephant in No. 8 below. A frog and other aquatic animals are shown crawling about. Kushāna period. Found  $8\frac{1}{2}$  feet below the surface of the mound. (2). A circular copper coin (No. 1920). Obv. legend of two lines in Brāhmī characters: line 1—*Bahudhaṇa*, line 2—*Yadbaya*. Found 10 feet below the surface of the mound. (3). A minute circular copper coin (No. 2016); obv. a cross with loops attached to the arms; rev. defaced. Found  $10\frac{1}{2}$  feet below the surface of the mound. (4). Circular silver coin of Antimachos Nikephoros king of Kabul valley (No. 1980; Pl. XV, *e*). Much defaced but Nike standing 1. is clearly visible on obv. and king on horse back on rev.<sup>1</sup> Found 11 feet below the surface of the mound. (4a) Fragment of a hollow pottery pendant (Pl. VIII, *b*) showing a wild beast suckling its cub. Found 11'6" below the surface. (5). Part of the back disc of a circular pottery double tablet (No. 1976; length 3" ; Pl. VIII, *d*) decorated with bands of slanting strokes, lotus petals etc., around a well executed couchant bull in the *centre*. Found 11'6" below the surface of the mound. (6). A potter's mallet or dabber (No. 2037) found 11'9" below the surface. On one side of this object is written in purplish ink and in Brāhmī characters of early Kushāna period the name *Kaṁchukasa*. Kaṁchuka was obviously the name of the potter to whom this dabber belonged. The use of ink from much more ancient times is known to us. (7). A pottery tablet (No. 2036; ht.  $3\frac{1}{2}$ " ; Pl. XI, *b*) narrow at top and wide at the base stamped in high relief with a figure of a nude *yaksha* or *gana* standing with legs curved in and hands pressed against the shoulders; Śuṅga work. Unlike other tablets of this kind this one is not pierced with holes at the upper corners. Found 11'9" below the surface. Compare similar figures on early Buddhist railings at Mathura etc. (8). A circular offering tank of buff burnt clay broken in two (Nos. 2035 & 2040; diameter 9" ; ht. of side walls 3" ; Pl. XII, *m*). The edge of the surrounding wall was

<sup>1</sup> Smith, *Cat. of Coins in the Indian Museum*, Vol. I, Pl. VI, 3.

fitted with a number of circular pottery lamps and birds three of which have survived in position. In the middle of the basin stands a figure of an elephant which has lost the head, the trunk and the tail. Around this animal on the bottom of the tank are depicted figures of a snake and a frog. Found 11'9" below the surface. (9). Four legged stool of red Karauli stone (No. 2034; length at top 14"; width 7"; ht. 7 $\frac{1}{4}$ ") for grinding spices etc. The top is hollowed out to indicate prolonged use for many years. Found 11'9" below the surface. (10). Upper disc of a double circular plaque or pendant (No. 2068; diameter 4"; Pl. VIII, e) broken in six pieces which have been reassembled. The plaque bears in excellent high relief an elephant being attacked by a tiger, with a wild buffalo above and what looks like a boar in the lower field. Found 12 feet below the surface. (11). A small steatite casket of grey soapstone (No. 2066; Pl. IX, o) which must as usual have been turned on the lathe; body decorated with criss-cross patterns and pierced with four holes. Found 12 feet below the surface. (12). A miniature four-legged pottery stool of coarse clay (No. 2844; ht. 1"). Found 17'6" below the surface.

HOUSE No. 13, which is situated to the west of house 9 and separated from it by a very narrow alley only 1'6" wide has external dimensions of 33'8" from north to south by 32'5" from east to west. It was entered from the north where a low step of *jhajhra* blocks has survived in good condition. The southern wall of this house is for the most part hidden under the north enclosing wall of house 3 and provides definite proof of its being one or two centuries earlier than that house. In house 13, the central court and the interiors of rooms *b* and *i* were found paved with a thick layer of sherds of black-smith's crucibles, upon a layer of red brickbats, to prevent percolation of moisture from the ground. That this house was reconstructed at a later date is evident from traces of an upper floor which has come down in room *e* and one or two others. This later floor is two feet higher than the original floor and it was on this later floor in room *i* that the excavations revealed a curious miniature structure made entirely of lime mortar toned to the colour of modern cement. This tiny structure measures 1'8" in length by 8" in width and 3 $\frac{1}{2}$ " in height and contains an ovoid depression or recess in the middle with two round ones at each extremity. The purpose of this structure is uncertain and I am unable to hazard a guess.

The antiquities found in this house included:—(1). A red pottery vase without slip or wash of any kind with a broad mouth and pointed base (No. 2088; ht. 5") found in one of the southern rooms, 3 feet below foundation of house 3. Pre-Kushāna period. (2). A nearly circular coin of lead (No. 1614). The obverse shows a figure resembling the *vajra*. The other side is blank. Found in this house beneath the foundation of house 3. (3). A hollow gold bead (No. 2086; length  $\frac{3}{8}$ ") square in section which may have been intended to hold a charm or

incantation and been used as an amulet. Found at the top of north wall of room *b*. (4). A deep stone mortar (*ukbli* 14<sup>3</sup>/<sub>4</sub>"") for husking paddy etc; square at top with a pointed base and hewn out of a single block of red sandstone from Karauli. Found fixed in floor in room *b*. Pre-Kushāna period. I am not aware of another object of this kind having been found on any other Indian site.

An open space measuring 46 feet from north to south by about 36'6" from east to west bounded on three sides by houses 8, 13 and 14 was devoid of buildings except two tiny structures Nos. 15 and 16. The former is an exact replica of the small mortar construction in room *i* of house 13, with only this difference that the one under notice (No. 15) is orientated north to south instead of from east to west.

STRUCTURE 16, occurs some 13 feet north of the one just noticed and is a plain brick platform 4 feet long by 2'9" wide and consists of three courses of burnt bricks laid upon some ten courses of sun-dried bricks. The top of this platform is 9.93 feet above the Bench Mark or about 14 feet below the surface of the mound. A few inches above this platform was found at the level of the base of the west wall of house 14, a thick pottery tablet (No. 2667; 2<sup>1</sup>/<sub>4</sub>" by 2" by 1<sup>1</sup>/<sub>2</sub>" thick; Pl. VII, *f*), with two deep rectangular grooves sunk into its lower surface and a short Brāhmī Prakrit epigraph of two lines on one of the longer sides. The characters belong to the beginning of the 1st century A.D. and the epigraph reads:—

L. 1. *Dhañasa Bhagusi*

L. 2. *sa* corresponding to Sanskrit *Dhanyasya Bhrigu-Sishyasya*.<sup>1</sup>

I imagine that the genitive singular termination of the last word *sisa* has been inadvertently omitted by the engraver. This antiquity provides valuable help in the dating of buildings and other antiquities found above and below the level where it was discovered.

Other noteworthy objects found in this area were:—(1). A thick pottery tablet (No. 2592; ht. 2<sup>3</sup>/<sub>4</sub>"; Pl. XII, *c*) bearing in high relief a figure of a lion *sejant* which came to light at the same spot and the same depth as the inscribed tablet (No. 2667) noticed above. (2). A large fragment (No. 2669; ht. 6") of a tall pottery *kalaśa* or pinnacle of a house also found at the same level. (3). A green glazed faience bead (No. 2558; Pl. XV, *i*) in the shape of a frog, length 5/8", which was found just below the inscribed tablet mentioned above. (4). A fairly well preserved circular copper coin (No. 2590)<sup>2</sup>. Obv. bull standing right before a *yūpa* in a railing; above Brāhmī legend *yadbeyana*. Reverse traces of an animal which may be an elephant as in Smith's specimen.

<sup>1</sup> Cf. the name *Dhanyavishnu* in the Boar Statue inscription at Eran (Fleet, *Gupta Inscriptions*, No. XXXV.)

<sup>2</sup> Cf. Smith, *Catalogue of Coins in the Indian Museum*, Pl. XXI-13.

1st century A.D. same spot. (5). A moulded pottery figure (No. 2771; Pl. XI, *c*) of a nude *yaksha* with moustaches, grinning teeth and a prominent belly; hands fisted on the breast and legs bent inwards as in other examples. This tablet was found 2 feet below the level of the inscribed tablet No. 2667 and must be assigned to about the 1st century B.C. (6). Part of a small pottery vase (No. 2804; diameter  $3\frac{1}{4}$ " ; Pl. IX, *l*) with a very narrow low neck, broad flat bottom and sloping sides. The vase is decorated with a large zig-zag pattern with the triangular intervals filled with notches or horizontal hatches. Found 3 feet below the level of the inscribed tablet; circa 1st century B.C. (7). A beautifully dressed conical-shaped carnelian pendant (No. 3428; length  $\frac{7}{8}$ " ; Pl. XV, *l*); found 3 feet below the level of the inscribed tablet (No. 2667). (8). Well-made figure in the round of a ram seated *sejant* (No. 2451; ht.  $6\frac{3}{4}$ " ; Pl. XII, *j*) which must have belonged to an offering tank similar to (No. 2035; Pl. XII, *m*). Found in the open space west of house 12. Suṅga period. Found 6 feet below the level of inscribed tablet No. 2667. (9). A winged head in gold repousse work (No. 3115; Pl. XV, *b*) which may have covered a copper or semi precious stone pendant. Suṅga period. Found 5 feet below the level of inscribed pottery tablet (No. 2667; Pl. VII, *f*).

The furnace (No. 20) which in plan and size is almost identical with Nos. 18 and 19 described above, occurs some four feet lower than those two structures and must therefore be a good century or two earlier in date. Like Nos. 18 and 19 this furnace was also divided into two halves lengthwise by a brick curb which like the surrounding walls was coated with mud plaster. It is noteworthy that the bricks of which this structure is composed are smaller in size than those of its later neighbours i.e.,  $13\frac{1}{2}$ " by 8" by  $2\frac{1}{2}$ ". On the outside the south wall of this structure is standing to a height of 1'5" and there are no *jhajhra* foundations. The contents of this furnace consisted of a mass of a white substance resembling ashes of burnt firewood and all round it there was a thick layer of the sweepings and remnants of the potteries baked in it i.e., roof tiles, ornamented pottery jars, cups, lumps of molten iron ore etc. Several interesting antiquities were found in the neighbourhood of this structure. One of these is a thick tablet of badly burnt dark clay (No. 3450; ht.  $2\frac{3}{4}$ " ; width  $2\frac{1}{4}$ " ; thickness  $1\frac{1}{4}$ " ; Pl. VII, *d-e*). The back of the tablet exhibits two deep sockets by which it could be fixed to a wall. The front of the tablet shows a male figure with a fat belly (*tundilla*) facing proper right and with both hands applied to the chin. The left ear is definitely that of an elephant; the other ear is damaged. The figure wears wristlets and two incised lines round the waist indicate the existence of a short loin cloth. On the proper right flank of the plaque is inscribed in Brāhmī characters of about the 1st century B.C. a short epigraph which I read *Karabbhikasa*. The word *Karabha* means 'the trunk of an elephant', 'a young elephant' or 'a young camel'. If

we accept the first meaning of the word *karabha*, might not *Karabbikasa* mean "of one possessed of an elephant's trunk or Gaṇapati"? If this assumption were correct this figure would be a very early representation of the god of luck. Unfortunately the face of the figure is damaged and there is nothing to show that it had the trunk of an elephant (*gajamukha*). There are, moreover, vestiges of a *chauri* on the right shoulder which would be inappropriate in a representation of Gaṇesa. Might the figure then be a *gana* or attendant of Śiva of whom Gaṇeśa is the leader? In this connection it is of interest to refer to a similar figure though of a much later date on the base of a brass image of Gaṇeśa made by Meruvarman at Brahmar in the 7th century A.D., and that on another image of the same deity in the south niche of the temple of Mahādeva at Bajaura, Kulu, about the 11th century A.D.<sup>1</sup> Another object found at the same level to the north of Furnace 20 was a barrel-shaped carnelian bead (No. 3421; length  $\frac{7}{8}$ "; Pl. XV, *m*) adorned with white patterns. A few feet to the north of this furnace was found a fragment of a hand-modelled figure of a man (No. 3405; ht.  $1\frac{1}{2}$ ") of which only the left shoulder, arm and breast have survived. The figure holds in the left hand the head of an animal which cannot be identified.

The lowest distinguishable stratum (level V) of buildings in the Main Trench occurs 5 to 9 feet above the Bench Mark or 21 to 17 feet below the surface of the mound. To this level belong house 8 and a small uncertain structure, No. 17, in the plan.

HOUSE No. 8, is the largest house so far unearthed on this site with external dimensions of 45 feet from north to south by 35'5" wide. Like other structures this building had been robbed of its bricks in antiquity and heaps of brickbats lying several feet deep were found on its south and west sides. Even so, the walls are standing at some places to a height of 6'6", which, from the difference in style of construction and other indications reveal two definite rebuildings with floors 2 feet and 4 feet respectively higher than the original floor. This house was built in three separate sections namely one long room, *a*, with inside dimensions of 15 feet by 6 feet, on the west; a set of 3 rooms, *b* to *d*, on the south side; and another long room, *e*, measuring internally 30 feet by 6 feet on the north. At the first renewal of the building, these separate portions were joined up by link walls. The open court enclosed by them was also closed at the same time by a wall  $24\frac{1}{2}$  feet in length on the east. The walls of the original structure were about 2 feet in thickness being composed of a header and stretcher at right angles to each other. These bricks measure  $15\frac{1}{4}$ " by  $9\frac{1}{2}$ " by  $2\frac{1}{2}$ " to  $2\frac{3}{4}$ " in thickness. The later walls followed the original alignment but were only about 15" thick. The *jhajhra* stone foundations are particularly strong and stand about

<sup>1</sup> Vogel, *Antiquities of Chamba State*, p. 138 and plate VIII, *a* and *A.S.R.*, 1909-10, plate VII, *a*.

3 feet high; the interiors of the rooms are paved with well rammed fine sand overlaid with indurated *moraindi* clay. The positions of the doorways have been completely obliterated by later reconstructions. Pottery tiles and a tall finial of the same material and coated with white glaze, were found in room *c* (No. 1630; ht. 1'8½"; Pl. XIII, *g*) and in the open L-shaped space at the south-west corner. In room *a* in the sand filling beneath the original floor was picked up a long scroll of copper (No. 1660; Pl. XIV, *o*) wound up in the shape of a reel, which like other objects of this kind referred to above, may have been used as an ear-ornament. Room *c* yielded a green glazed faience bead in the shape of a tortoise (No. 1625; length ¾"; Pl. XV, *k*), which was lying on the lower floor.

From the original floor of the central court came (1). the head of a well modelled terracotta horse (No. 1728; length 2¼"; Pl. XII, *d*) and (2). a well preserved copper bell (No. 1842; ht. 1¾"; Pl. XIV, *m*) with the usual ring handle on the top and a similar ring inside from which the tongue or clapper of the same metal was suspended.

The intermediate floor yielded an iron hatchet (No. 1755; length 6½"; Pl. XIV, *a*) of usual shape for splitting wood, while fixed in the uppermost floor, was the large upper stone of a grinding mill (No. 1154; ht. 13") pierced with a vertical hole through the centre and a horizontal groove at the top for the wooden or iron rod by which the mill was worked. The lower stone of this mill which is 18" in diameter and provided with a much corroded iron spike in the middle of the upper convex face was found a few feet south of the upper stone. The mill which was used for grinding wheat or other grains was worked no doubt by a buffalo or an ox.

One of the antiquities that came to light outside this house was a barbed arrow-head of iron (No. 2864; length 2½"; Pl. XIV, *f*) one of two such objects, found on this site, which was lying to the west of house 8 and is assignable to the Kushāna period. Other antiquities comprised (1). A much defaced circular copper coin (No. 1554) showing a tree in railing on the obverse, which was found south of this house, 14 feet below the surface of the mound. (2). Another tiny copper coin (No. 2750) found to the north of this house, 15 feet below the surface of the mound bearing a fairly well preserved Brāhmī legend:—

L. 1. [ba]hu-dhañña

L. 2. yadhaya.

(3). A fragmentary oblong copper coin (No. 1222), found on the south side of this house 19 feet below the surface which shows a *svastika* in high relief on one side and what look like Brāhmī letters on the other side. (4). A fourth copper coin (No. 1228) which was found in the débris at the same spot 19'8" below the surface and bears on the obverse the Brāhmī legend *yadhayana*. (5). A circular copper coin (No. 1309) which was found at the same spot 19 feet 6 inches below the surface and

appears to be one of the Ārjunāyana tribe, *circa* 100 B.C.; the obverse shows to the right a *yūpa* in railing and above an obliterated legend. A few feet to the north-east of this house were found four silver punch-marked coins (No. 2346; Pl. XV, *d*) in a much defaced condition.

In addition to any staircase or staircases which may have given access to the roof from within this building, a gently sloping ramp, 8 feet wide, was provided outside the north external wall for the same purpose. To economise the use of bricks, this ramp was supported upon a series of four hollow compartments of varying sizes which must have been filled up with cheap material. In the top surface of the ramp the bricks are laid on edge lengthwise from north to south and secured in position by lines of bricks laid out at right angles to them along the face of the outer wall of the house. Such ramps are of rare occurrence on ancient sites. The late Mr. N. G. Majumdar brought to light a similar inclined platform divided into panels by lines of brick-in-edge masonry around a temple of the Pāla period, *circa* 11th century A.D., at the Bairāgi Bhīṭa mound at Mahāsthāngarh in Bengal.<sup>1</sup>

DEEP DIGGING—The excavations described above had revealed buildings dating back approximately to the 1st or 2nd century B.C. Virgin soil had nowhere been reached and it was not known what earlier strata lay buried in this area. A large open space measuring 80 feet from north to south by about 65 feet from east to west, bounded by house 8 on the north, houses 3, 4 & 13 on the east and by house 1 on the south came handy for deep digging. From experience gained from other parts of this trench it was clear that no important structural remains could be expected in this area. Indeed a fragment of a wall a few feet to the north of house 1 and about 4 feet below the surface of the mound and one or two other bits of brick-work were all that had remained *in situ* with the result that the whole of this trench was dug without hindrance to the level of house 8 or to within 5 feet of the datum level. At this point in view of the great labour involved in the clearance of the excavated earth, the cutting was narrowed to a diagonal trench of about 40 feet in length by 12 feet in width, and deepened to as much as 8 feet below the datum level or about 35 feet below the surface of the mound. At the depth of 32 feet brickbats, potsherds and other signs of human occupation ceased to occur.

This trench yielded an interesting series of portable antiquities belonging to different depths and a number of them are noticed below:— (1). Fragment of an ivory comb (No. 2234; length 1½"; width 1½"; Pl. XV, *s*) with a single row of teeth and adorned with incised concentric circles. Found 5 feet below the surface. Gupta period. (2). A square disc of conch (No. 2084; Pl. XV, *r*) engraved with a sixteen-petalled lotus rosette between wavy lines. Holes in the edges indicate

<sup>1</sup> *A.S.R.*, 1928-29, p. 91 and Plate XXXVI, *a*.

that the disc was one of a series strung up to make a bracelet. Found 10 feet below the surface of the mound. (3). Front portion of a well-shaped pottery figure of a ram (No. 947; ht.  $2\frac{1}{4}$ " ; Pl. XII, *l*) with horns curved round the ears. Kushāna period. Found 10 feet below the surface of the mound. (4). Fragment of a stone mould (No. 1111; diameter 4" ; Pl. VIII, *f*) from which the back disc of hollow pottery pendants was prepared. The decoration consists of a full-blown lotus surrounded by three bands of floral, zig-zag etc. patterns. The date of this antiquity is fortunately furnished by a single Brāhmī letter of the Kushāna period which appears to read *na*. (5). A fragment of the handle (No. 909) of a pottery jar representing the trunk of a female figure with arms heavily laden with bangles etc. Found 10'10" below the surface. Typical Kushāna work. (6). Conical-shaped pottery seal (No. 831; ht.  $1\frac{3}{4}$ " ; Pl. IX, *p*) bearing figure of a wild beast with a rosette beneath its forelegs which was found 11 feet below the surface of the mound. (7). Disc-shaped carnelian (?) bead (No. 892; diameter  $\frac{1}{2}$ "). Found 11 feet below the surface of the mound. (8). Rectangular pottery plaque (No. 1489; ht.  $3\frac{1}{4}$ " ; Pl. XI, *b*) stamped with a figure of a *yaksha*, nude except for articles of jewellery. No holes in upper corners for attachment which is unusual seeing that most of the other plaques of this kind have such perforations. Found 13 feet below the surface of the mound. Pre-Kushāna period. (9). A frog-shaped white glass bead (No. 958) which bears traces of gilding. 13 feet below the surface of the mound. (10). A thick pottery tablet (No. 1006;  $2\frac{1}{4}$ " long by  $1\frac{3}{4}$ " wide by  $1\frac{7}{8}$ " thick; Pl. XII, *a*), stamped with a well-executed figure of a boar or other wild beast. 13'3" below the surface of the mound. (11). Circular copper coin (No. 1027) of the Ārjunāyana tribe, circa 100 B.C. Obv. bull standing facing *yūpa* in railing. Legend in lower exergue *Yadhaya*. Reverse defaced. 13'3" below the surface. (12). Miniature hand-made pottery vase (No. 1548; ht.  $\frac{5}{8}$ ") made by a child. 14 feet below the surface. (13). Circular copper coin (No. 1554) of the Ārjunāyana clan much defaced. Obverse *yūpa* in railing and traces of bull. 14 feet below the surface. (14). Pottery lamp (No. 992; length including blackened lip and pierced lug 4") decorated with line of pricks around the edge. 14'6" below the surface. (15). Minute circular copper coin (No. 1020) of Yaudheya clan. Obv. Brāhmī legend of two lines—L. 1. *Bahudhāñā*; L. 2. *Yadhaya*. 14'10" below the surface. (16). A well shaped miniature pottery bowl (No. 1082) of red ware with a hollow pedestal height 1". 14'10" below the surface. (17). Half of black steatite lid of a casket (No. 1107; diameter  $2\frac{1}{2}$ ") with a projecting disc handle; decorated with bands of lotus petals and a row of plain incised scallops. 15 feet below the surface. (18). Fragment of a light blue glazed pot (No. 1164; Pl. IX, *k*) decorated with patterns resembling branches of trees. 17'6" below the surface of the mound. (19). Circular copper coin (No. 1309) much



defaced except for *yūpa* in railing with antelope standing before it. 19'6" below the surface. (20). Minute circular copper coin (No. 1228). Obv. Brāhmī legend *Yadbhaya*. 19'8" below the surface. (21). A cylindrical coral bead (No. 1394; length  $\frac{1}{2}$ " ) found 22 feet below the surface. (22). Miniature pottery bowl (No. 1399) with four angled corners upon a pierced pedestal. The purpose of a hole through the bottom of the bowl is not understood. 25 feet below the surface. (23). A pottery figure (No. 3078) showing a *yaksha* with grinning teeth and fisted hands on the chest, circa 1st century B.C. Similar to that illustrated in Pl. XI, *c*. (24). A green glazed faience bead in the shape of a couchant lion (Pl. XV, *j*) which came to light at the same spot.

*Trench VII*—(Pl. II, *b* and Pl. X). Trench VII lies some 50 feet south of the Main Trench and has maximum length of about 200 feet from north to south. The original width of the cutting was about 20 feet which in the northern portion was increased to about 85 feet. Portable objects found in the southern portion included the thin end of a stag's horn (No. 601; length  $4\frac{1}{4}$ " ) which had been sliced for one of the bone stiles found in such abundance on this site. Five structures separated by lanes were laid bare in the northern portion, all rising from a level of about  $8\frac{1}{2}$  to 10 feet above the datum and assignable to the early centuries of the Christian era. Here, too, the foundations are built of blocks of *jhajhra* stone rising  $1\frac{1}{2}$  feet to 2 feet.

HOUSE No. 1—has outer dimensions of 24'6" from north to south by 9 feet from east to west, and consists of only two rooms. Room *b* yielded a well-shaped miniature copper jar of the *lota* type (No. 2525; ht. 2"; Pl. XIV, *l*) and a copper spoon (No. 2479; length  $4\frac{1}{2}$ "; Pl. XIV, *k*). Both of these would appear to have been made from sheet copper and meant for use in worship.

HOUSE No. 2—also contained only two rooms and supplied definite evidence of having been restored or rebuilt at a later date. The upper floor was about 2 feet higher than the original floor. The bricks in both constructions measure  $14\frac{1}{2}$ " by 9" by  $2\frac{1}{4}$ ". Besides other objects this structure yielded half of a horse's bit of iron consisting of a ring and chain (No. 3286; length 4"; Pl. XIV, *d*).

HOUSE No. 2a—of which only the *jhajhra* foundations remain, lies a few feet north of house 2 and is even smaller in size. Several objects of interest were recovered from this house and included pieces of a glazed and an unglazed pottery bowl (No. 3445) and an inscribed terracotta tablet. The former (Pl. IX, *i*) is ornamented with the pot and honeysuckle pattern alternating with other floral devices. The unglazed bowl was stamped with a bold *svastika* border (No. 3443; Pl. IX, *b*). The inscription (Pl. VII, *g*) on the tablet is in Brāhmī characters of the 1st century A.D. and seems to read *Savatātasa* which, if corrected to *Savatātasa*, would be a proper name like *Sarvatātana*.

*Aśvamedhayājñā* in the Ghosundi inscription of the 2nd century B.C.<sup>1</sup>

HOUSE No. 3 which is 15 feet west of house 1, is built of sun-dried bricks on the usual *jhajbra* foundations; so also a small single room designated No. 4 in the plan. The only noteworthy antiquities which were picked up on the floor of house 3 were a well dressed rectangular stone slab (No. 3377; length 14"; width 5"; ht. 5") of a fine grained grey stone which would appear to have been used for sharpening tools upon, and a twelve-sided stone bead (No. 2512).

HOUSE No. 4 yielded a shell (No. 3356) popularly known as olive which may have also been used as a bead.

HOUSE No. 5 had a complicated plan and the confusion was made worse by two or three later additions and alterations. Careful clearance revealed the fact that the original structure was a small rectangular building with external dimensions of 17 feet by 12½ feet which was divided up internally into nine small compartments, the *central one being slightly larger than those around it, but none gave* any antiquities of interest. Not long after this original construction, separate walls were added on the north and south sides with open spaces of 10" on either side perhaps to strengthen the original walls. On the next occasion the structure was reconstructed or renewed by heightening its walls on the ancient foundations but with rounded corners on the west side. Simultaneously with this renewal an enclosure wall was built on the south, west and north sides and a well sunk in one of the two rooms adjoining this enclosure wall on the south side. The purpose of this unfamiliar type of edifice remains a mystery. It may have been a small shrine.

The well which has a steaning wall of the usual rectangular bricks measuring 14" by 9" by 2¼" was dug down to a depth of 32½ feet where the wall came to an end rendering further excavation unsafe. One of the various objects found inside the well was a pottery jar of the shape of a *gharā* (No. 3290; ht. 7") of the Kushāna period which is decorated with hatched crescentic rosettes and the combined wheel and trident devices and another a fragment of an elephant's jaw which was found just about a foot below the top of the steaning wall.

Other antiquities recovered from this trench included:—(1). The head of a hand-modelled pottery male figure in the round (No. 624; ht. 5"; Pl. VI, *g*) with the eyes and the hair marked by scratched lines which may be assigned to the Kushāna period. (2). A rectangular white pottery tablet (No. 3461; ht. 3¾"; width 1.7/8"; Pl. XI, *i*) representing a female figure standing cross-legged upon a lotus in the fashion of *yakshīs* on railing pillars at Mathura. The up-raised right hand holds a bud and the left an uncertain object. Stalks springing from the lotus flower seat, on which the goddess is standing, support

<sup>1</sup> *A.S.R.*, 1926-27, p. 205.

other flowers depicted high up in the upper corners of the tablet. Kushāna period. It is interesting to note that the upper portion of a figure (No. 1451) which must have been made from the same mould was found in the Main Trench, north of house 1. (3). A model pottery cart (No. 2899; length  $2\frac{1}{4}$ ''; width  $1\frac{3}{4}$ ''; Pl. XIII, *b*) with holes pierced through the bottom to take the axle rod. As usual with carts found on ancient Indian sites, the one under description had only two wheels. Pottery wheels of carts found at Sambhar measure  $1\frac{1}{2}$ '' to  $4\frac{1}{4}$ '' in diameter (No. 867). Kushāna period. (4). Pottery tablet (No. 1251; Pl. XI, *f*) bearing in relief a *yaksha* figure which is well preserved except for the head which is broken off. The figure is draped in a long mantle drawn down to the ankles and a parrot is perched on the left hand of the *yaksha*. Found in the courtyard of house 5 and assignable to the Kushāna period. Another figure (No. 3201) prepared from the same mould was found in Trench VIII. (5). A copper coin (No. 2489) of the Yaudheya clan. (6). A pottery offering tank (No. 2478) rectangular in shape, measuring 11'' long by 8'' wide by 3'' high, with a circular lamp attached to each corner. Two figures of lizards appear on the bottom of the tank. Kushāna period. (7). A fragment of a pottery tablet (No. 560) with traces of painting or a reddish slip on which has survived the upper portion of a *yakshi* wearing a necklace and ear-rings consisting of beads or pearls and rosettes on the coiffure. Kushāna period. (8). Gold leaf repousse head of a lion or *kīrtimukha* (diameter 1''; Pl. XV, *c*). (9). Bust of a coarsely executed hand-made figure of a woman, (No. 3342; ht.  $4\frac{1}{2}$ ''; Pl. VI, *f*) which would appear to have been attached to the surface of a wall and coated with lime plaster more than once. Kushāna period.

*Trench VIII* (Pl. II, *c* and Pl. X)—This Trench embraces an area of about 135 feet from east to west by 95 feet from north to south. Here the mound slopes away sharply towards the west and the buildings, found in this trench, as also in trenches IX & X, which were cut on the opposite side of the Muslim tomb, occur at low levels not far removed from the datum. The main purpose of digging these three trenches was to investigate the possible existence of a wall that may have surrounded this ancient town but none was found.

In Trench VIII remains of six distinct houses were uncovered, three of which Nos. 1, 2 & 4 lie neatly on one side of a street about 9 feet wide and houses 3 and 5 on the other side. Two lanes took off from this main street between houses 1 and 2 and houses 3 and 5 respectively. There was probably also another lane between houses 2 and 4 but this was bricked up at a later date.

HOUSE No. 1 has external dimensions of 33'10'' from east to west by 31 feet and contains seven rooms built, as usual, around the

central open court with a narrow passage about 2 feet wide in front of rooms *a* to *d* which opened out into lanes on the north and south. Room *d* was filled up solid for an unknown purpose. It could not have been intended to support a staircase for the reason that the walls being only 15½" thick could not have sustained an upper storey. The brick walls were dismantled by brick robbers from the *jhajbra* foundations. Small fragments of them have, however, survived to show the level of the floors inside this house.

HOUSE No. 2 has almost exactly the same size as house No. 1 but had a higher plinth. In the central courtyard was picked up a fragment of an iron tube (No. 3212; length 3") which may have been the mouthpiece of a blacksmith's bellows. Found on the floor level. Another object (No. 3162; diam. 3"), found in room *a* at the floor level, is an iron disc pierced with a number of holes which was probably applied to a wooden door in the usual way.

HOUSE No. 3.—This house has generally the same interior arrangement as houses 1 and 2. A platform 17 feet in length by 4 feet in width in the street on the north side was obviously meant to serve as a door-step. Antiquities from this house that are noteworthy are:—(1). A child's stirrup of iron (No. 3202; width 3½"); (2). Half of a horse's bit (No. 3205; length 3"; Pl. XIV, *d*) which was lying on the floor of room *a*; (3). A fine shaped lid of a steatite casket (No. 3001; Pl. IX, *m*) which was found in room *b*; and (4) a large-sized pottery bowl (No. 2991; diam. 9") of coarse buff clay, quite plain, which was found north-east of this house.

HOUSE No. 4 appears to have remained unfinished and contains two rooms along the east side and four along the south. Room *f* was an afterthought. Two much worn punch-marked silver coins (No. 3114) were found at the level of the floor in room *a* of this house. Showing that this and other houses on this level were in use in the 1st century A.D. when we know definitely that such coins were in circulation at Bairat and other parts of Rajputana. Another interesting find was a finely shaped copper vase (No. 3117; ht. 3¼"; Pl. XIV, *n*) obviously meant to contain antimony powder which came to light to the north of the open court of this house about the base of its foundations. A tiny projecting hook attached to the rim shows that a lid was hinged on to this jar. Found at the level of the foundation. A third object from this house was a grey glazed faience bead (No. 2968; length 5/8") in the shape of a frog.

Other objects found round about this structure were (1). a pottery lamp (No. 2983; Pl. XIII, *i*) in the shape of a vase with flat base and low neck around which are cut four holes to receive a metallic wire for suspension; (2). a finger ring of copper (No. 2961; diam. 5/8"); (3). another ring of yellowish metal with a circular depression to hold a precious stone (No. 2966; diam. 3/4"); (4). a copper lamp

(No. 3006; diam.  $2\frac{3}{8}$ " ) which had a tall hollow stand; (5). a copper rod (No. 3005; length  $4\frac{1}{4}$ "; Pl. XIV, *r*) which was probably intended to be made into a bracelet; (6). a well executed cobra head (No. 2969; Pl. XV, *o*) fashioned from the stem of a conch shell. On the back of the head cut from the same piece was a circular ring of some kind, part of which has survived.

HOUSE No. 5 which consisted of a small room preceded by a narrow verandah had entrances on the east and west sides. Its isolated situation at the crossing of streets suggests its use as a shop or for some similar purpose. Just outside the north-east corner of this structure was found a miniature pottery vase with a narrow neck (No. 2988; ht.  $2\frac{1}{2}$ "; Pl. XIII, *j*) and incised decoration round the shoulder consisting of a row of lozenges and plain zig-zag chevrons. This jar exhibits close resemblance to the pottery jar containing a hoard of 326 silver punch-marked coins which was found at Raith, Tehsil Baonli therefore dates from the 1st century A.D.

HOUSE No. 6 yielded two fragments of a pottery bowl (No. 3242; Pl. IX, *c*) without slip of any kind but decorated with a border of zig-zag pattern, the triangular intervals being filled in with lotus petals or other devices. Early period. Another object from this vicinity was a massive finger ring of copper (No. 2999) which may originally have been inscribed with the name of its owner.

Of trenches IX and X which were sunk on the opposite side of the Muslim tomb referred to above, the former was only dug to a small depth. It yielded a cone-shaped pottery seal of drab baked clay (No. 2680), bearing a Nandyāvarta or the combined trident and wheel symbol which was used for stamping pottery utensils. This device occurs on Yaudheya, Kuninda and other coins and of course on Buddhist monuments of early date.

*Trench X (Pl. II, d and Pl. X, c)*—This trench covers an area of about a hundred feet each way. Here the remains of five separate houses and fragments of others were found. Their floor levels occur about 4 to 5 feet above the level of the datum, i.e., the western terrace of the Muslim tomb referred to and they can be roughly assigned to the 1st century B.C. Houses 1 and 2 were separated by a street about 22 feet wide. Beneath this lane or street was found an earlier structure (2*a*). To the south of these three houses and parallel to them ran a lane about 8 feet wide. As in the other trenches, the houses have well constructed foundations of *jhajhra* blocks which in some cases have been denuded of the upper brick walls. The bricks in all these structures average 15" by 9" by  $2\frac{1}{2}$ ".

HOUSE No. 1 is the largest structure in this area, measures externally 37 feet by  $32'8"$  and consists of 11 chambers. The largest of these rooms is 12 feet by 7 feet while the four at the corners, *a*, *d*, *f* & *g* are so small that they could only have been used as some kind of

store-rooms. In room *a* of this house above the level of the floor was found the major part of the upper disc of a pottery pendant (No. 3133; diam.  $3\frac{1}{4}$ "') exhibiting an ornamental trident consisting of a male figure seated with its legs thrust into the mouth of a crocodile on either side, its tail as usual being held up in the deity's hands. The deity has in this case fan-shaped ears, a curious feature. *Circa* 100 A.D. Another object, found in room *b* of this house, is a pottery jar (No. 3174; ht. 3"') with a hemispheric body and decoration consisting of two rows of motifs resembling the Brāhmī letter *da*.

HOUSE No. 2 consists of only three small rooms of which room *c* was rebuilt at a later date.

HOUSE No. 2*a*, which was uncovered beneath the street between the two houses noticed above has outer dimensions of 31'8" from north to south by 20'6" from east to west.

Several interesting minor antiquities were found in this trench. They include:—(1). A seal (No. 3184; Pl. VII, *b*) with a pierced handle for suspension and an inscription in direct Brāhmī characters of about 100 B.C. The legend which is surrounded by a triple incised line appears to read *Bhutarāgi(śi)*, obviously the name of the owner of the seal. (2). A pottery tablet (No. 3013; ht.  $3\frac{3}{4}$ "'; Pl. V, *f*) bearing a figure of a minstrel seated on what must have been a stool and playing with his left hand on a lyre which is held in his lap. The head of the minstrel is damaged, so also the proper right edge of the tablet. Separate figures of this nature are only rarely found. (3). Bust of a hand-made figure (No. 3062; ht.  $3\frac{1}{2}$ "') of a woman with fully developed breasts, large ear-rings and a beaded garland. Kushāna period. (4). Middle portion of a pottery tablet (No. 2699; ht.  $2\frac{1}{2}$ "') which had been coloured red. The tablet bears a figure of a *yakshi* standing cross-legged with her left hand resting upon the head of a female attendant. The figure is represented nude or draped in a transparent nether garment. (5). A pottery jar (No. 3014; ht.  $4\frac{1}{2}$ "') with a narrow neck and decorated round the shoulders with hatched hanging scallops containing small incised rosettes and similar lozenges between them. (6). A barbed arrow-head of iron (No. 2710; length  $2\frac{7}{8}$ "'; Pl. XIV, *g*). (7). A short knife of iron (No. 2808; length  $3\frac{3}{8}$ "'); the shank, which has a rounded end must have been fixed in a wooden or conch handle which of course had perished. (8). Pottery spout (No. 3164) of a jar with green glaze which would appear to have been renewed two or three times. (9). Terracotta figure of a couchant lion broken from the *simhāsana* of an image. Kushāna period or early Gupta. (10). Heart-shaped gold leaf (No. 3116; ht.  $7/8$ "'; w. 1"; Pl. XV, *a*) with repousse work displaying a vertical trumpet with a horn-shaped voluted device on either side. Perhaps from the pendant of a garland of some kind.

## PORTABLE ANTIQUITIES.

Altogether 3460 antiquities were registered. They include an enormous variety of objects but pottery, terracotta and shell objects preponderate over others. The following general observations are intended to summarize the general character of the various classes of these antiquities.

*Coins*—The total number of coins brought to light numbered about 200 and included six *silver* punch-marked coins, two of which (No. 3114) were found on the floor of room *a* of house 4 in Trench VIII, and the remaining four (No. 2346; Pl. XV, *d*) in the proximity of house 8 in the Main Trench. The salty soil of the area in which they have been found had a particularly deleterious effect on the copper coins with the result that only a small number of them withstood the process of chemical treatment in the laboratories of the Archæological Chemist in India at Dehra Dun. It need hardly be stated that these identifiable coins have proved very helpful in determining the dates of the buildings and other antiquities found in association with them. Thus the six late Indo-Sassanian coins of copper (No. 1568; Pl. XV, *g*) fixed the date of the latest antiquities revealed on the site. No coins of the Gupta emperors were discovered, but one of Huvishka (No. 1691; Pl. XV, *f*) supplied a definite date for the later phase of house 9 and others on the same level in the Main Trench. The date of another earlier level was supplied by a silver coin (No. 1980; Pl. XV, *e*) of the Indo-Greek king Antimachos Nikephoros. The yaudheya coins found on this site may have come from Rohtak where in the mound known as Khokra Kot, Dr. B. Sahni, F.R.S., found the remains of a large mint of this dyansty. The best preserved Yaudheya coin is No. 1920, a small piece with a Brāhmī legend of two lines : L. 1. *babudhaña*, L. 2. *gaṇa*.

*Gold objects*—Only a few articles of gold were recovered. These are a bead of thin gold (No. 2086) which may have served as an amulet ; a piece of gold leaf (No. 3115; Pl. XV, *b*) stamped with a repousse winged head which may have belonged to the pendant of a necklace and which is assignable to *circa* 100 B.C.; a repousse head of a lion or *kīrti-mukha* (No. 2309a; diam. 1"; Pl. XV, *c*) and a heart-shaped piece of thin gold (No. 3116; Pl. XV, *a*) bearing a vertical trumpet with a horn-shaped device on either side.

*Copper objects*, like other valuable belongings, would appear to have been removed by the inhabitants when they deserted this town and only a small number of them were found. These included a

bell (*ghaṇṭikā* ; No. 1842 ; Pl. XIV, *m*) ; a spoon (No. 2479 ; Pl. XIV, *k*) ; small copper jars (Nos. 2525 and 3117 ; Pl. XIV, *l-n*) ; and a small but wellshaped circular dish (No. 2594) all of which would appear to have been used in worship ; a number of finger rings and ear-rings ; two or three reels (No. 3136 ; Pl. XIV, *o*) of copper ribbon which may have been used as ear-ornaments ; a long nail extractor (No. 887) ; and an awl (No. 2054).

*Iron objects* included several large hatchets for splitting wood, one of which (No. 1755 ; Pl. XIV, *a*) was found near the floor level of the courtyard ; of house 8 in the Main Trench ; a cobbler's scraper (No. 2214 ; Pl. XIV, *c*) ; a mouth-piece of a blacksmith's bellows (No. 3212) and other objects like double-edged daggers with long shanks (No. 1482 ; Pl. XIV, *e*), sickles, chisels, crucibles, all from a blacksmith's shop ; clasps and staples, fish-plates, braces, rings and other articles for strengthening door leaves ; door pivots ; a stirrup (No. 3204) and a horse-bit (No. 3286 ; Pl. XIV, *d*) ; bells (No. 1857 etc.) which may have been hung from the necks of cattle ; ladles for lifting oil (No. 3365 ; Pl. XIV, *b*), and spoons ; hanging lamps ; and a large cylindrical vessel. Only a few of these objects have been cleaned and photographed. The inhabitants do not appear to have been fond of hunting as only two barbed arrow-heads (Nos. 2710 ; and 2864 ; Pl. XIV, *g* and *f*) and two spear heads (Nos. 1710 and 3460) were found.

*Dice*—Dicing was a common amusement in the Vedic and the Mahābhārata periods. Altogether eight dice were found in the course of excavations under review. Two of these are made of pottery and are of cubical shape (Nos. 413 and 2636 ;  $3\frac{1}{4}$ " along each side ; Pl. XV, *w* & *u*) which are marked on each of the six sides with shallow holes numbered 1 to 6, in such a way that the sum of the points on each pair of opposite faces amounts to seven. Another die (1639 ; Pl. XV, *v*) of the same shape and of the same material is also similarly marked but the points on opposite faces do not total seven. Dice of these divergent types were found at Mohenjodaro. The fourth pottery die has numbers only on four of the six sides. The remaining four dice are of ivory, one of which (No. 194) is as much as  $6\frac{1}{4}$ " long and unfinished. Of the remaining three only one (No. 2045 ; length  $3\frac{1}{4}$ " ; Pl. XV, *t*) is well preserved. It is numbered on all the four long faces with 1, 2, 3, & 4 points represented by concentric circles. Dice of this latter shape and material are played in threes in modern times but the numbering is different.

The terracottas recovered from this site are a most instructive class of objects. They include figures in the round and reliefs. Among the former category is an interesting two-armed standing figure (No. 847 ; ht. 1' ; Pl. VI, *b*) which appears to be one of the very early anthropomorphic representations of Śiva as evidenced by a *damaru* fastened to the crown of the head with a fillet and a snake necklace. I assign



this figure to the early Kushan period. Another figure of the Early period is a two-armed standing female figure (No. 2909a; Pl. VII, c) wearing a curious head-dress and holding a conical bowl in the left hand which may represent an unfamiliar aspect of Devī. Other noteworthy figures made with the hands and of the same date include (1) a male figure (No. 1102; Pl. VI d) seated in European style like the Kushāna royal statues at Mathura; (2) a terracotta pot-bellied male figure (Pl. VI, c) wearing a sacred thread and a top knot or *sikha*; (3) a buffalo-headed male figure (No. 2196; Pl. VI, e) holding a spear which may represent the buffalo demon Mahishāsura or possibly Yama who rides the buffalo; and a large number of other human figures in a primitive style (Pl. XI, g & k).

About two hundred figurines of animals were found and the majority of them are humped bulls (e.g., No. 110; Pl. XII, f). Some of these bulls have holes pierced through the hump, others through the nose but there is not a single humpless or short-horned bull. These figurines must have been used as offerings at temples or as children's toys. Of the elephants' figures, one has shallow holes in the back to indicate the position of the *howdah* (No. 2219). There are half a dozen well-executed figures of horses (Nos. 129, 3200; Pl. XII, g); one or two other figures which may be dogs; cocks (No. 1981; Pl. XII, e) each of which is pierced with a vertical hole; a pigeon (No. 3318; Pl. XII, i); and a kite (No. 1981; Pl. XII, h). The camel is represented by the neck of a single figure (No. 2442; Pl. XII, k) and this is surprising seeing that this animal is the most useful pack animal in the desert of Rajputana.

*Plaques*—Moulded plaques which were meant to be nailed to wall-surfaces etc. were found in abundance. The earliest among them is the upper part of a figure of a *yakshī* (No. 623; Pl. XI, f) of the Śuṅga period about the 1st century B.C. Other objects of this early period are representations of *yakshas* (e.g., No. 2771) standing naked with fisted hands pressed against the chest, rectangular tablets (e.g. No. 2036; Pl. XI, b) impressed with similar figures etc. Kushāna *yakshīs* (No. 3461; Pl. XI, i), as on railing pillars at Mathura, stand cross-legged upon lotus flowers which in some examples (e.g. No. 3459) are supported by other *yakshas*. Other figures of *yakshīs* (Nos. 1251 and 3201; Pl. XI, j) are draped from neck down to ankles and have parrots perched upon their hands.

To the Gupta period belong a group of Umā-Maheśvara (No. 2038; Pl. V, a) analogous to a similar relief of A.D. 459 found at Kosam; the middle portion of a figure of the goddess Durgā in *ālīḍha-mudrā* (No. 712; Pl. V, b); three figures of minstrels (Nos. 1283, 2490 and 3013; Pl. V, d, e & f) dating from the Kushāna and Gupta periods. The handsome head (No. 1656; Pl. VI, b) of a hollow moulded female figure with a smiling face and ear-rings set with

pearls dates from the mediaeval period.

Among other terracotta objects are a group of hollow pendants made of double stamped discs joined along edges which may have been worn by human beings. One of these (No. 1769 ; Pl. VIII, *c*) represents on the front disc a king or a god between his two spouses and appears to date from the Śuṅga period ; another (No. 1493 ; Pl. VIII, *a*), belonging to the Kushāna period, shows a conventional trident consisting of a pot-bellied male figure with legs inserted into the mouths of crocodiles ; yet another (No. 2079 ; Pl. XVI, *b*) of the same period represents a king or the god Sun seated in a chariot. A fourth tablet (No. 2069 ; Pl. VIII, *e*) shows a lion fighting an elephant and is also referable to the same period. A fragment of another tablet (No. 1315 ; Pl. VIII, *g*) which is not hollow within like those noticed above represents Kuvera and his spouse Hāritī. Kuvera holds a bowl in his right hand. Kushāna period.

A few stout terracotta tablets with deep sockets or grooves in the back surfaces are interesting not only for the short epigraphs they bear but also for the mythological subjects depicted upon them. One of these (No. 3450 ; Pl. VII, *d-e*) bears a pot-bellied and elephant-eared figure with hands applied to the chin and perhaps a *chaurī* on its right shoulder. On its proper right flank is an epigraph in Brāhmī characters of the 1st century B.C. which I read *Karabhikasa*. I interpret this word tentatively as "of the elephant-trunked one" and identify the figure upon the tablet as a representation of a *gaṇa* or follower of Gaṇapatī. Another tablet of this class (No. 2667 ; Pl. VII, *f*) has lost the divine figure with which it was stamped. On grounds of the style of Brāhmī characters inscribed on it the tablet dates from the 1st century A.D. A third tablet bears a horse-headed or goat-headed male figure (No. 3119 ; Pl. VII, *c*) which may represent Hayagrīva or the god Agni *circa* 1st century A.D.

The pottery vessels included many types of utensils for domestic use and these have been referred to in their proper places. A noteworthy group among them consists of parts of ornamental vases with necks and handles so designed as to represent, what appears to me to be the Rāmāyaṇa legend relating to the descent of the celestial river Gaṅga from the matted hair of Siva (No. 1092 ; Pl. IV, *a* & *j* XVI, *a*). These parts including the spouts were prepared from moulds separately and attached to the vases before firing. A fragment of a pottery mould (No. 2574) is one of those from which the head of Siva was cast. The spouts of these vases had various shapes e.g., those of a kneeling female holding a vase between her hands (No. 1641 ; Pl. IV, *c*) ; a makara head (No. 3226 ; Pl. IV, *e*) ; a makara-head with a pair of human hands (No. 2944 ; Pl. IV, *f*) ; a lion's head (No. 1174) ; a parrot's head (No. 946) ; a long bearded male figure (No. 1105) and a boar's head (No. 632).

Another type of vessels which would appear to have been used as curiosities instead of for actual domestic purposes were a large series of pieces of ornamental bowls which, in modern times, would have made excellent finger bowls for use after dinner. They are quite plain on the inside but decorated all over on the outside with elegant ornamental patterns such as are rarely met with on other historical sites. These designs consist of a well executed full blown lotus round the bottom with two or more bands of other decorative devices (Pl. IX, *j*) higher up around the sides.<sup>1</sup> The commonest patterns among these consist of undulating scrolls with the intervals filled in with bunches of grapes and leaves (Pl. IX, *d*); bands or chains of *svastikas* (Pl. IX, *b*); left-handed *svastikas* alternating with others motifs (Pl. IX, *b*); eight-pointed rosettes alternating with motifs resembling the *vajra* (No. 1097; Pl. IX, *e*); geese alternating with figures of panthers and other motifs (No. 2774; Pl. IX, *a*); handled and spouted vases similar to those described above alternating with right or in one or two cases left sided *svastikas*; rows of combined trident and wheel patterns; vase and palmette patterns (Pl. IX, *i*), zig-zags, chevrons etc. It is noteworthy that the pottery objects from this site included fragments (Nos. 714 and 3064; Pl. XIII, *k*) of the drinking bottle (*kundikā*) which has hitherto been found exclusively on Buddhist sites.

The glazing of pottery was practised in this ancient town from very early times and certain other potsherds are also painted with red geometrical designs upon a light creamy wash or slip (No. 2839). All the ornamental pottery described above is made of from fine white clays found in the Jaipur State itself.

Other pottery utensils include jar covers of an unfamiliar type in the shape of a circular disc marked with concentric grooves and a tall moulded handle at the top (Pl. XIII, *e*); flesh rubbers (Pl. XIII, *c*) of circular and square shapes, some of which are almost as light as natural sponges; blacksmiths' or goldsmiths' pottery crucibles which have become twisted and warped after prolonged use; suspension lamps (No. 2983; Pl. XIII, *i*); potters' dabbers or mallets of usual shape, with the potters' names written in ink (No. 2037) or incised with a stile (No. 2065; Pl. XIII, *b*); and children's feeders with one or two spouts (No. 1899). Other pottery objects included many hundreds of what are described in archaeological reports as spindle whorls. As on other Indian sites these objects were found on all levels on the site under description but their exact purpose remains a mystery. Lastly I must refer here to the pottery model house (No. 1999; Pl. XVI, *f* & *g*) which will be found described at page 20 above. Such models formed part of grave burials in ancient China from the

<sup>1</sup> Two colossal stone bowls of the Kushāna period in the Mathura Museum, one of which is inscribed, are ornamented with the similar patterns.

early centuries of the Christian era. This, as far as I know, is the first object of its kind found on an Indian site.

*Steatite Caskets*—These belong to different periods and are of different shapes including a few which are spherical in shape. They were all turned on the lathe. The steatite found in the Jaipur State is of a soft, impure quality which must have been rendered hard and suitable for carving by ignition.<sup>1</sup> On Buddhist sites such caskets are generally found to have been used for the enshrinement of body relics of holy personages. Here they were obviously meant to hold cosmetics or ornaments of precious metal.

*Shell Objects*—A thousand or more objects made from shells were found. Dr. B. Prasad, Director of the Zoological Survey of India who has kindly examined a few of the specimen for me is of the opinion that the *śankhas* or mother of pearl oysters from which these objects were made were recent forms imported from some sea-side places. The bulk of these antiquities are bracelets which were cut from the walls of the *śankhas*. The columellas or stems were sliced into other objects e.g., finger rings, beads and inlays for furniture or pottery objects like the figure of a horse (No. 1674). The bracelets have in most cases grooves to receive bands of precious or other metals as is done to this day in Rajputana. Such bangles are now known as *balia* (Sanskrit *valaya*). The oyster shells were joined with copper rivets to form large dishes.

<sup>1</sup> Marshall, *Mohenjodaro and the Indus Civilisation*, p. 688.

## CONCLUSIONS.

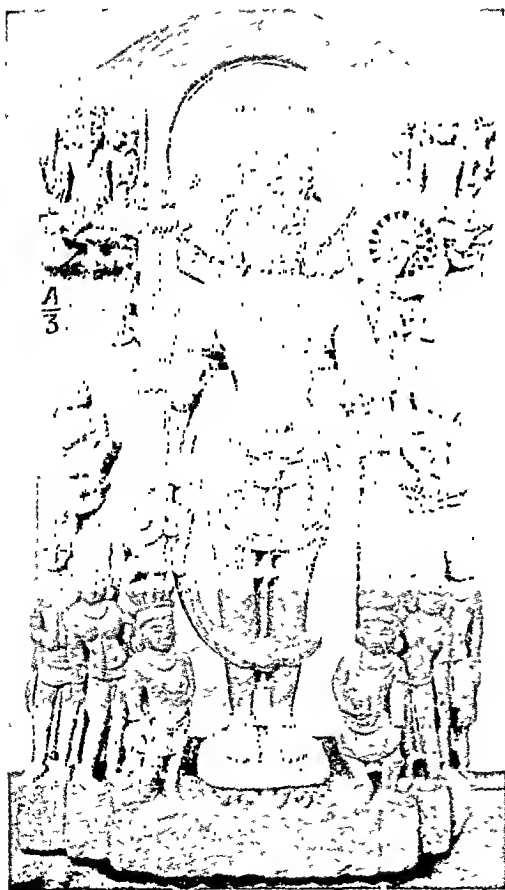
It was remarked above (page 19) how thoroughly this site had for centuries been despoiled for its bricks. In his ignorance and greed for cheap building material, the brick robber little knows what incalculable harm he does to science by his vandalism. This evil has not been restricted to India for many a noble monument mentioned by Pausanias in his monumental work, "Description of Greece" has long since been destroyed and forgotten and there is no doubt that had Lord Elgin not removed the magnificent marble friezes from the Acropolis, which are today preserved in the British Museum, they would certainly have been converted to lime and other utilitarian purposes. In the circumstances it is a matter for gratification that in spite of the immense damage these ancient remains near Sambhar had suffered, the recent excavations have taught us a great deal about the history of this site. - Thus we know now that this town must have been founded about the 3rd century before Christ and continued to flourish until the 10th century A.D. when presumably due to the drying up of the adjacent fresh water lake the site was deserted and the new city founded on the banks of the Salt Lake. With the help of coins and other material six successive strata have been located and their approximate dates ascertained. The town was densely populated but that it was not devoid of a scheme of planning will be evident from the plans that accompany this brochure. The town was an important industrial centre and its artisans specialized particularly in the manufacture of ornamental pottery, conch and steatite objects and the cutting and polishing of such hard stones as carnelian, white crystal etc. As to their religious beliefs the inhabitants of this town were ardent adherents of the orthodox Brahmanical faith and pottery tablets with mythological and other subjects may be expected to throw welcome light on the subject.



*a*



*b*



*c*



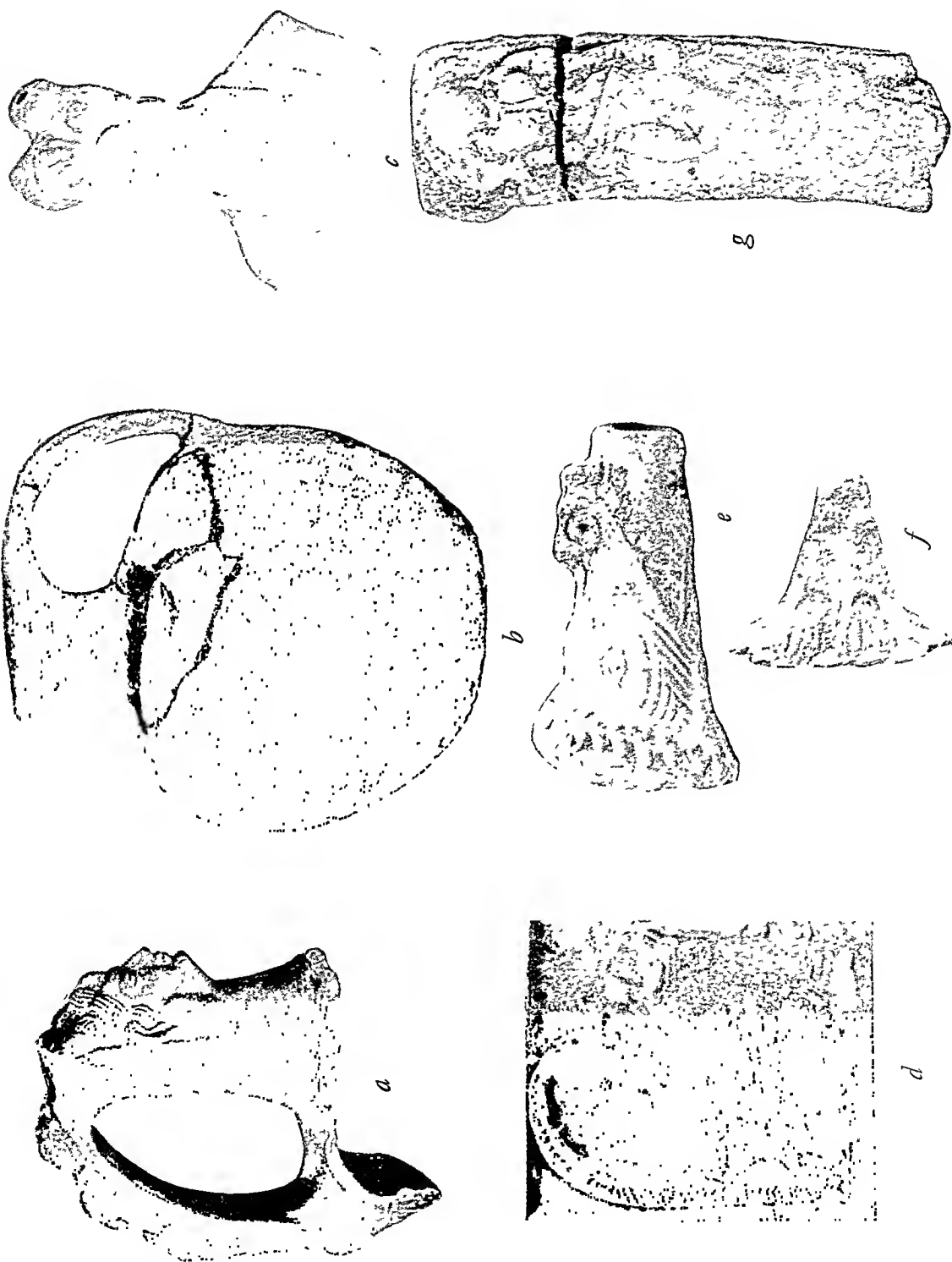
*d*





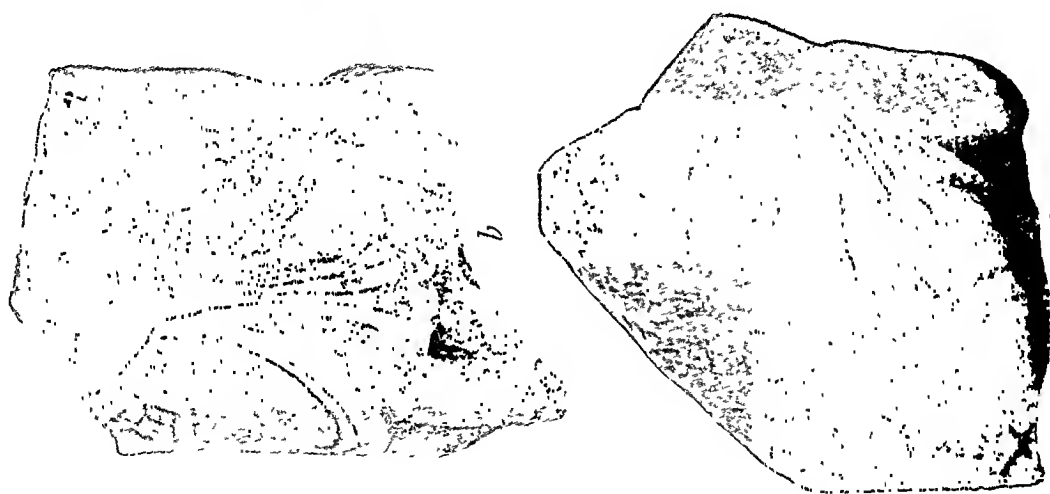






*a—g.* Pottery vase, spouts, handles etc.





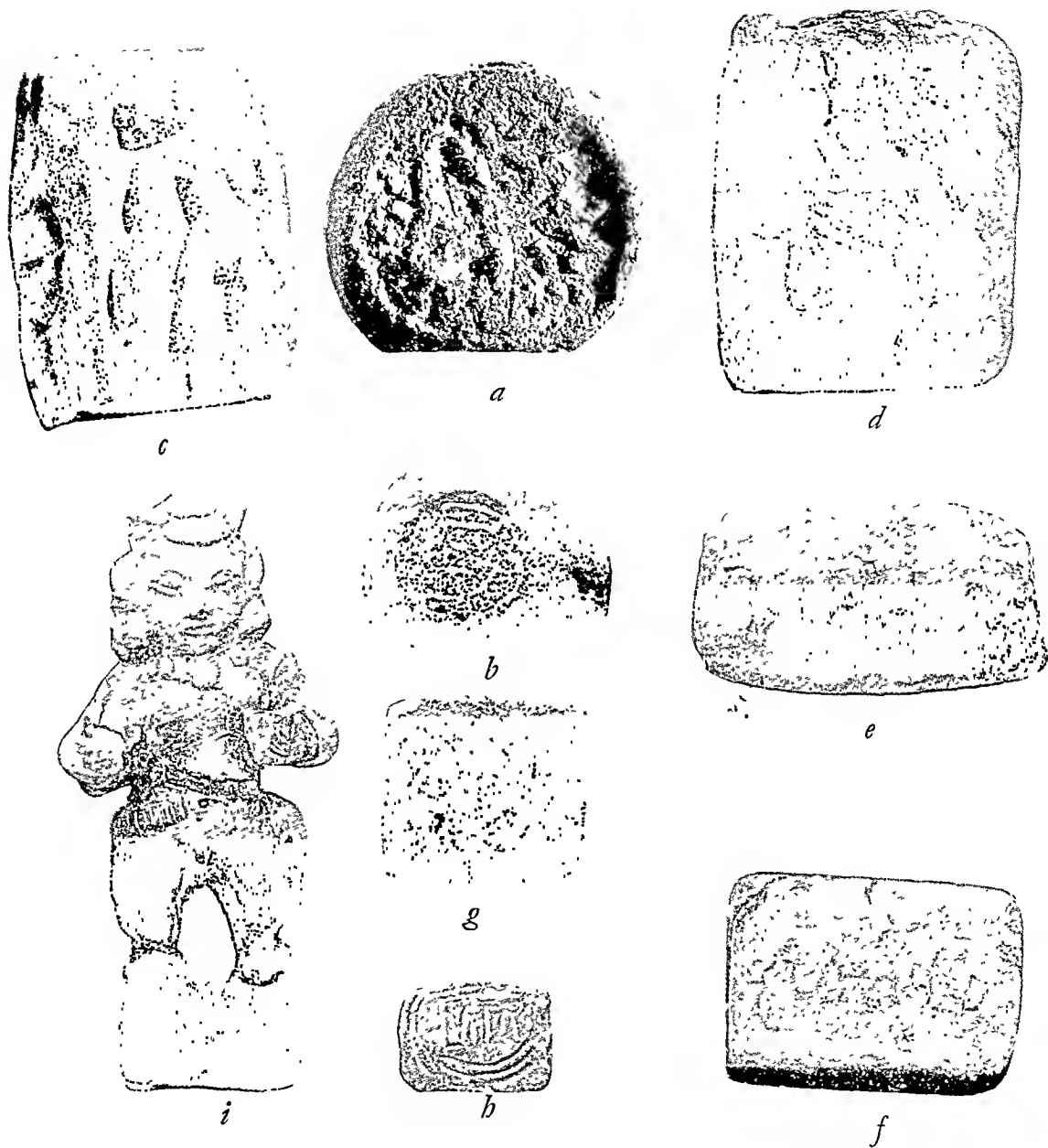
*a—f.* Pottery tablets.





*a—b.* Terracotta figurines.

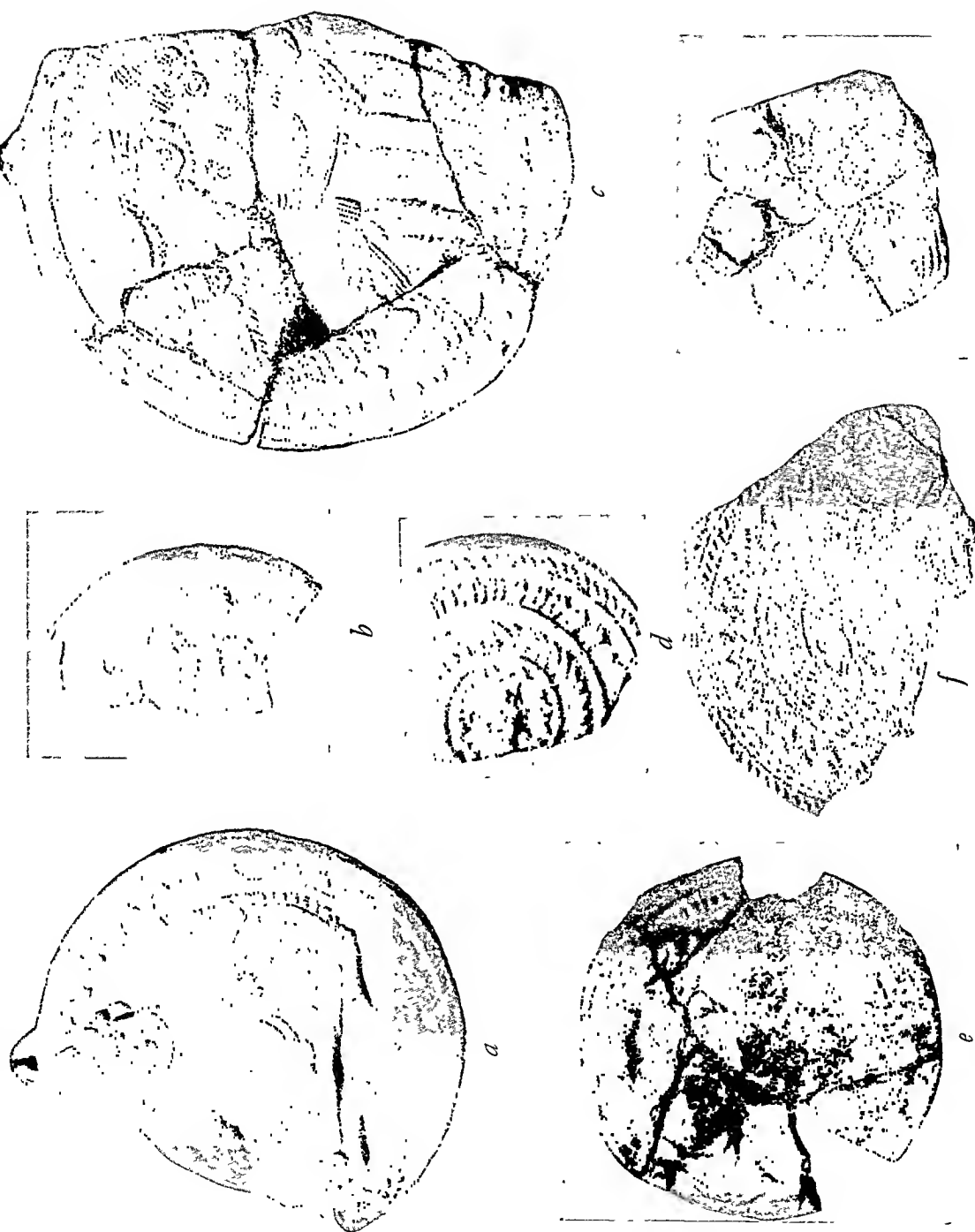




*a—i.* Terracotta sealings, inscribed plaques & figurine.

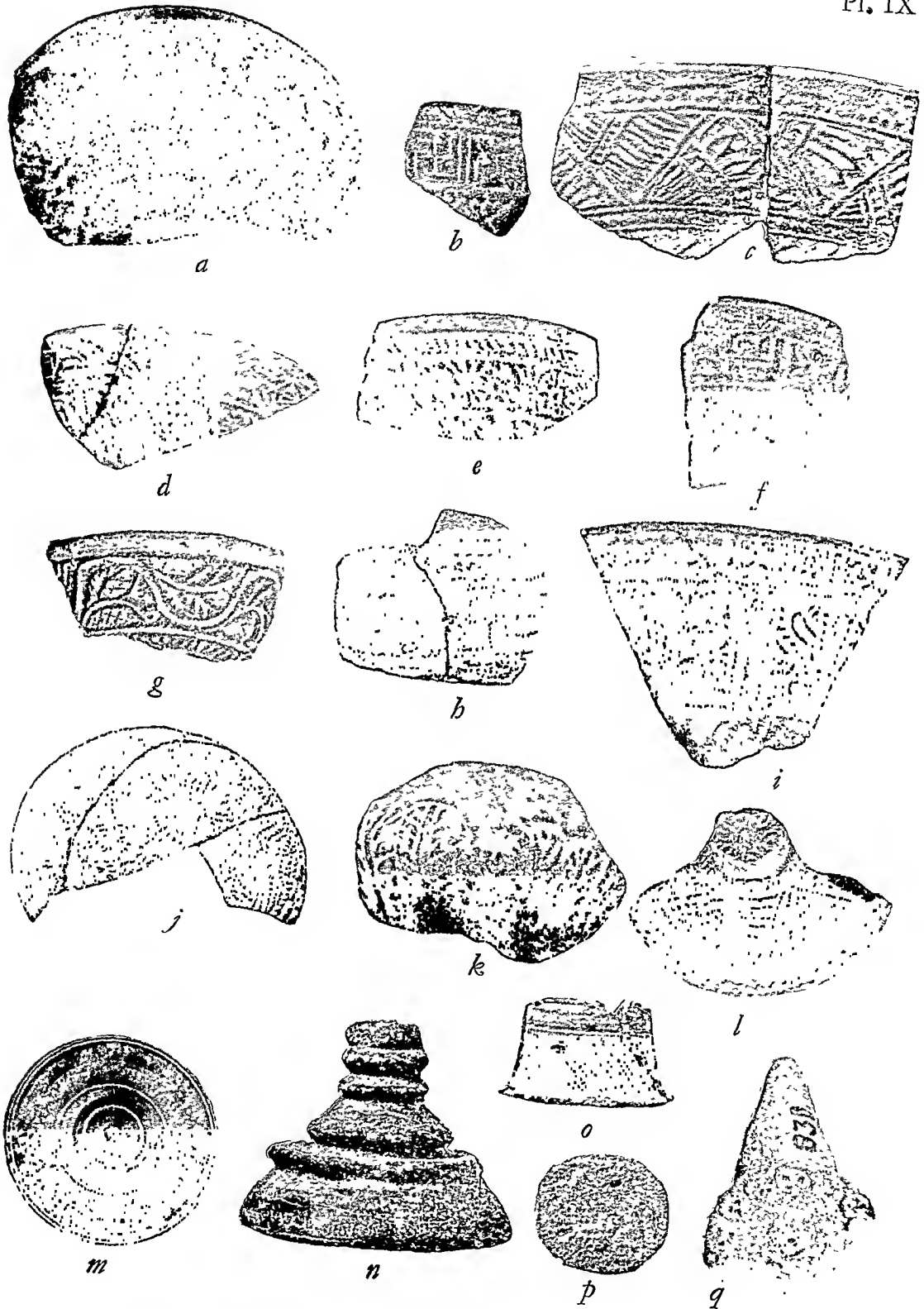






a—g. Circular pottery plaques and a stone mould.





a—q. Fragments of ornamental pottery bowls and other objects

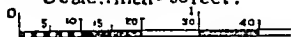


# EXCAVATIONS AT SAMBHAR

PLATE X

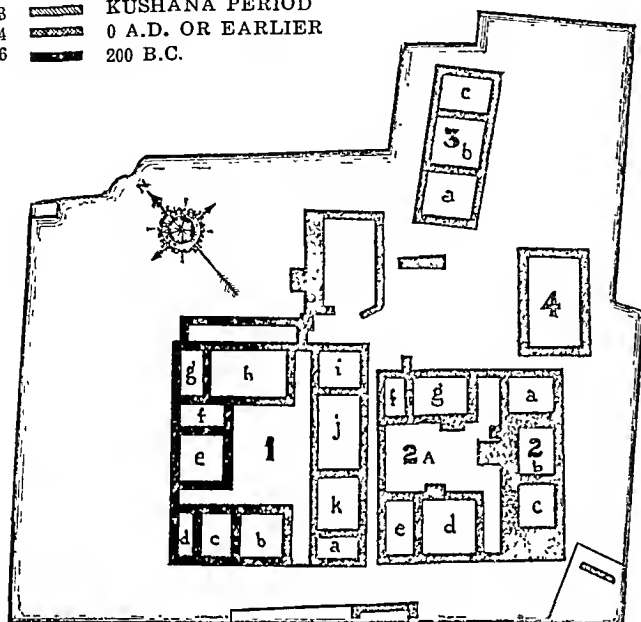
## Mound on Naliasar Lake

Scale. 1 inch = 30 Feet.

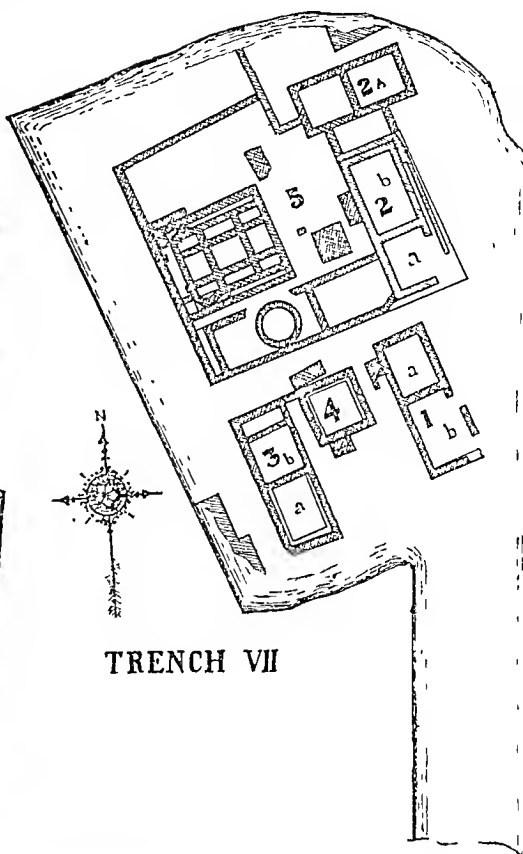


### REFERENCES

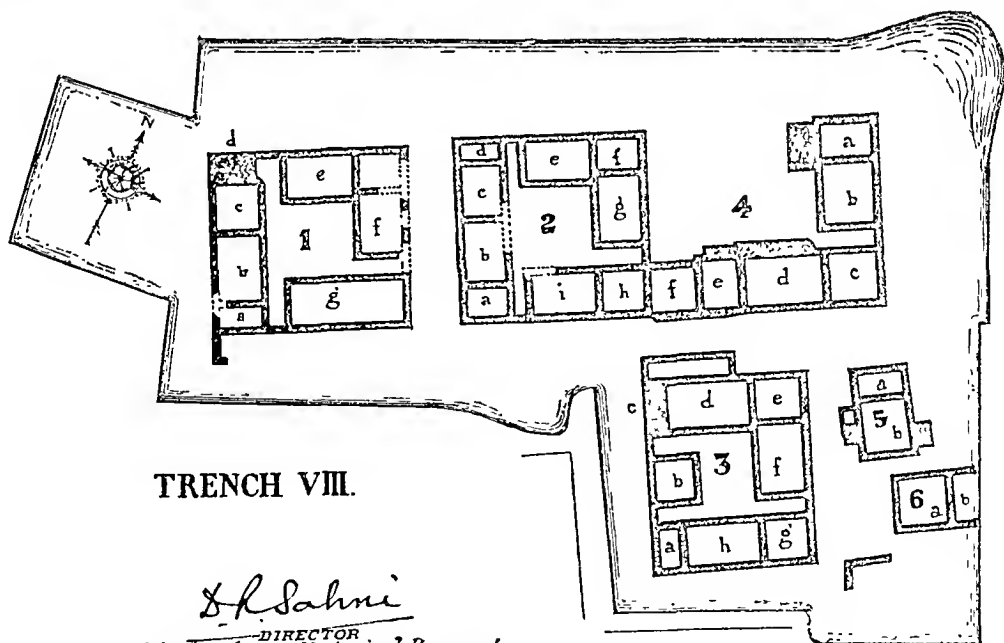
- 3 KUSHANA PERIOD  
4 0 A.D. OR EARLIER  
6 200 B.C.



TRENCH X



TRENCH VII



TRENCH VIII.

*S. R. Sahni*  
DIRECTOR  
of Archaeology & Historical Research,  
JAIPUR STATE  
JAIPUR.

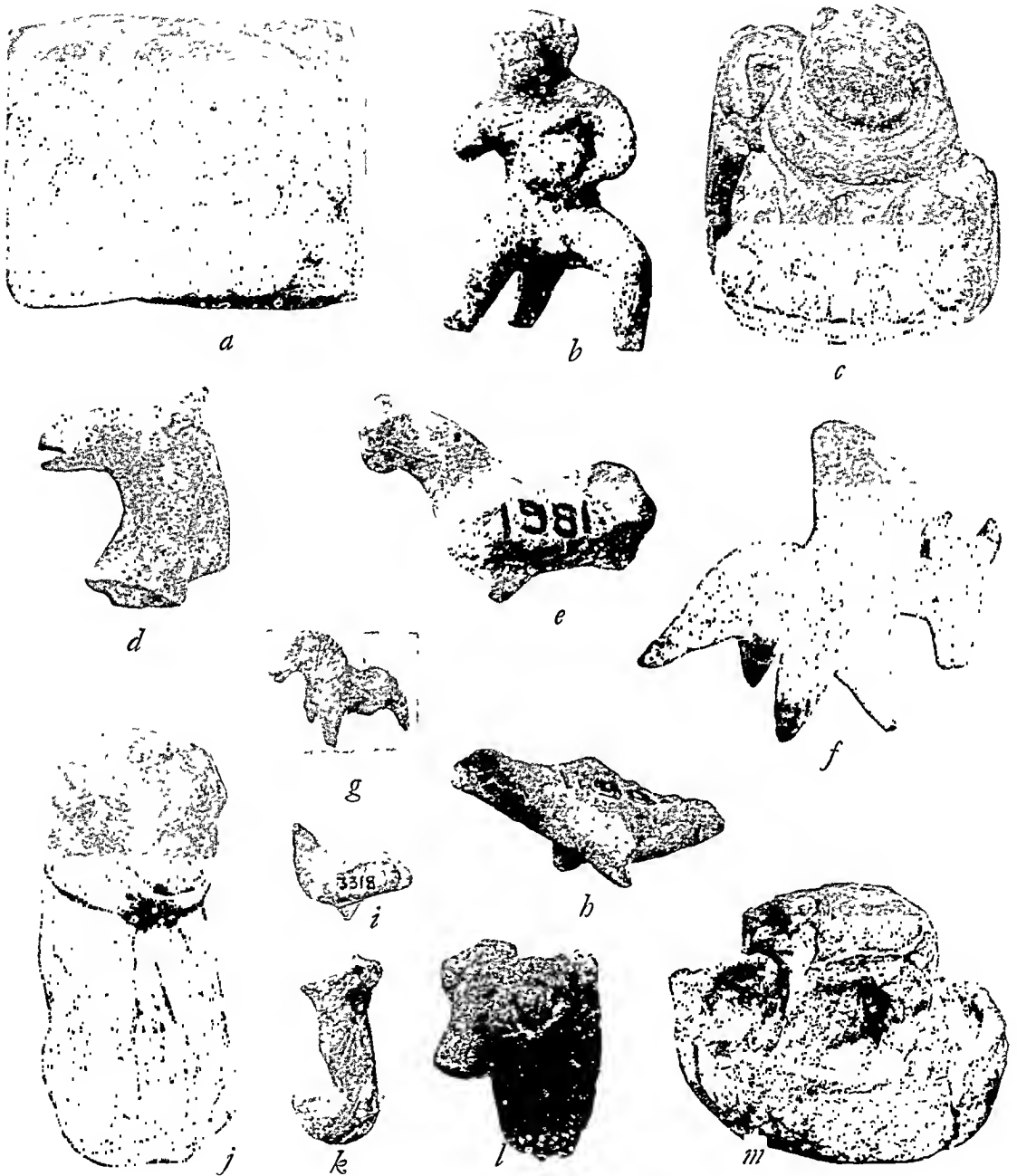




*a—k.* Pottery Plaques and figurines : Sunga and Kushana periods.

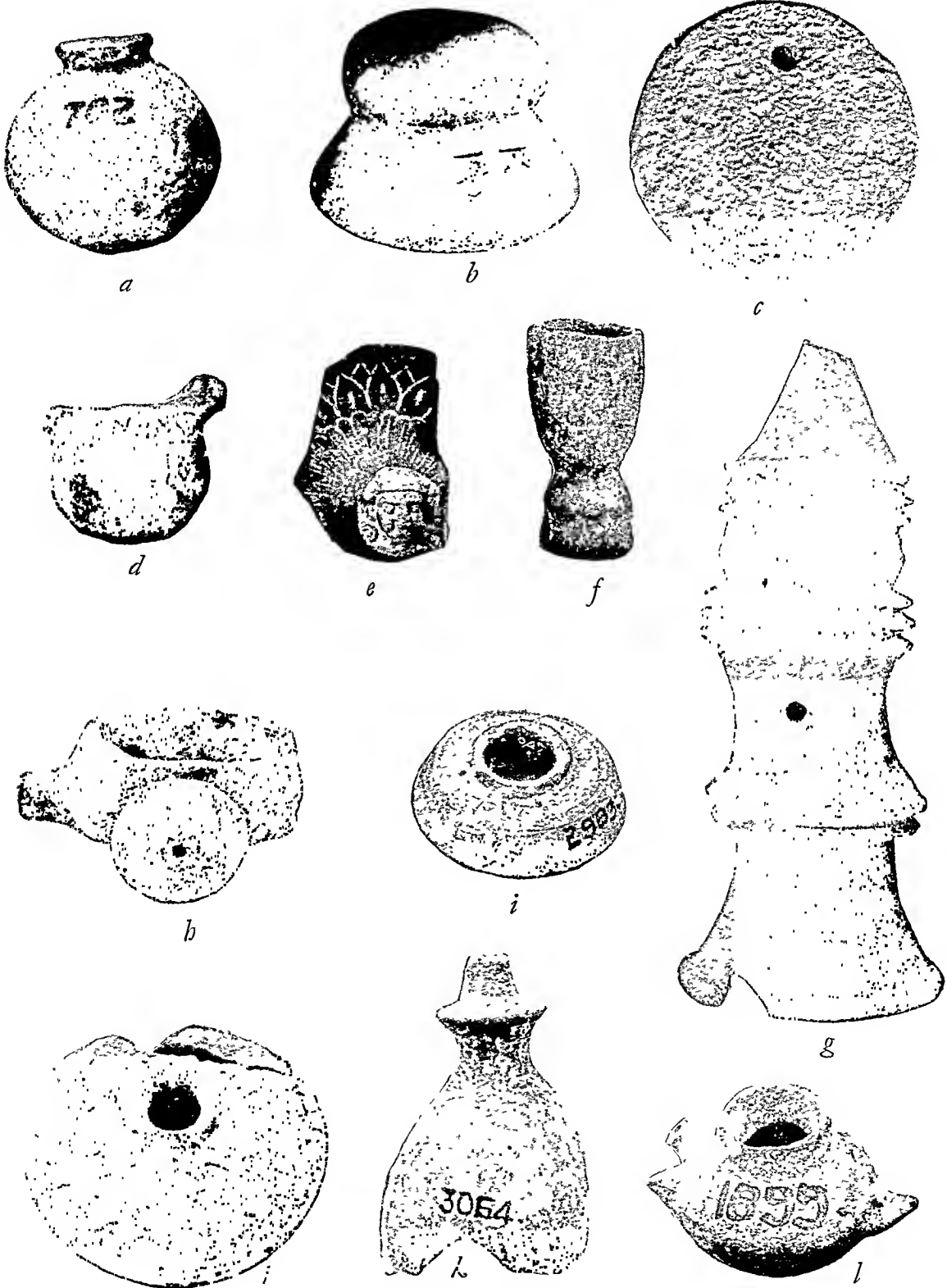






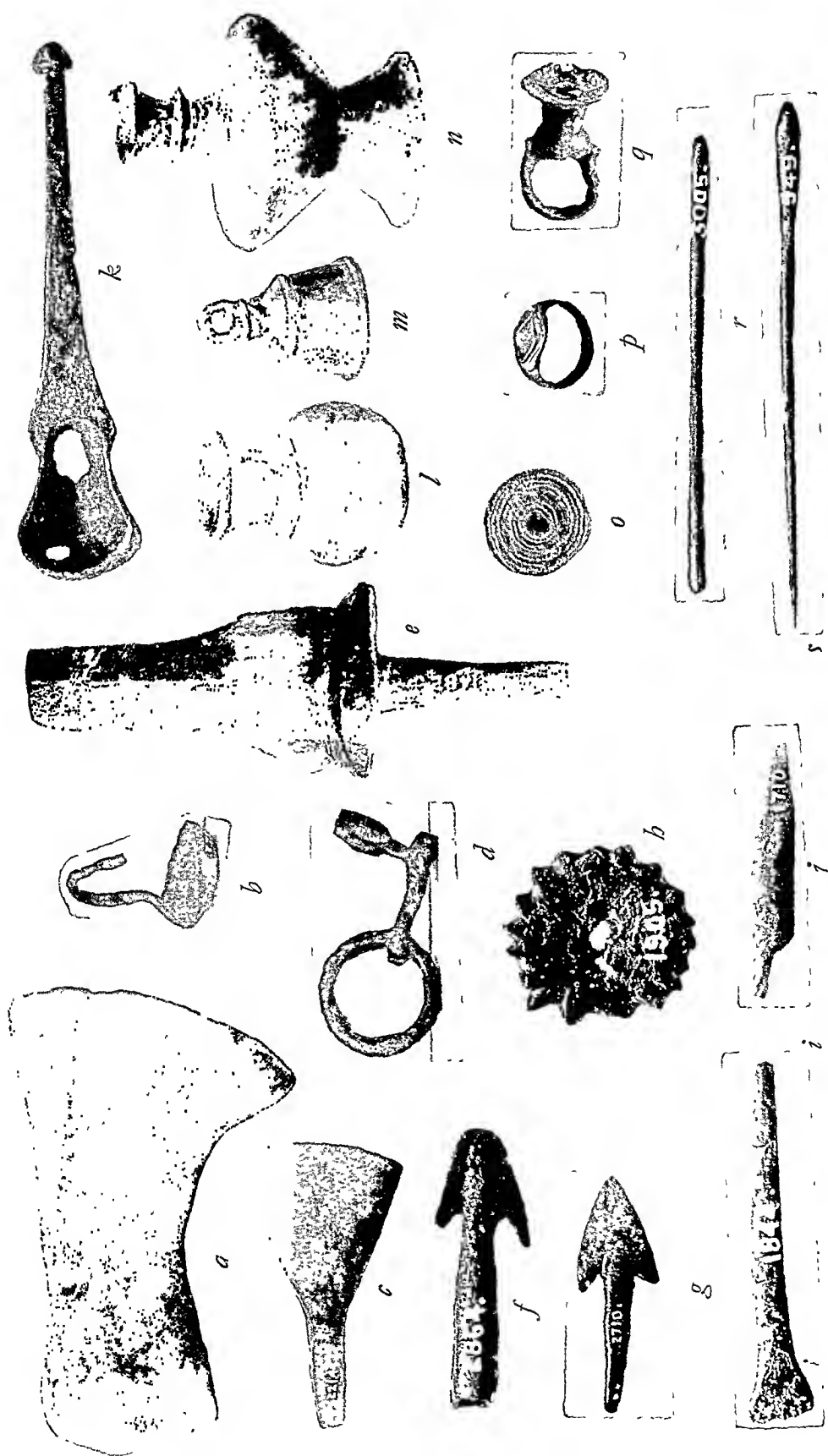
*a—m.* Terracotta plaques, figurines and offering tank.





a—l. Pottery terracotta objects.

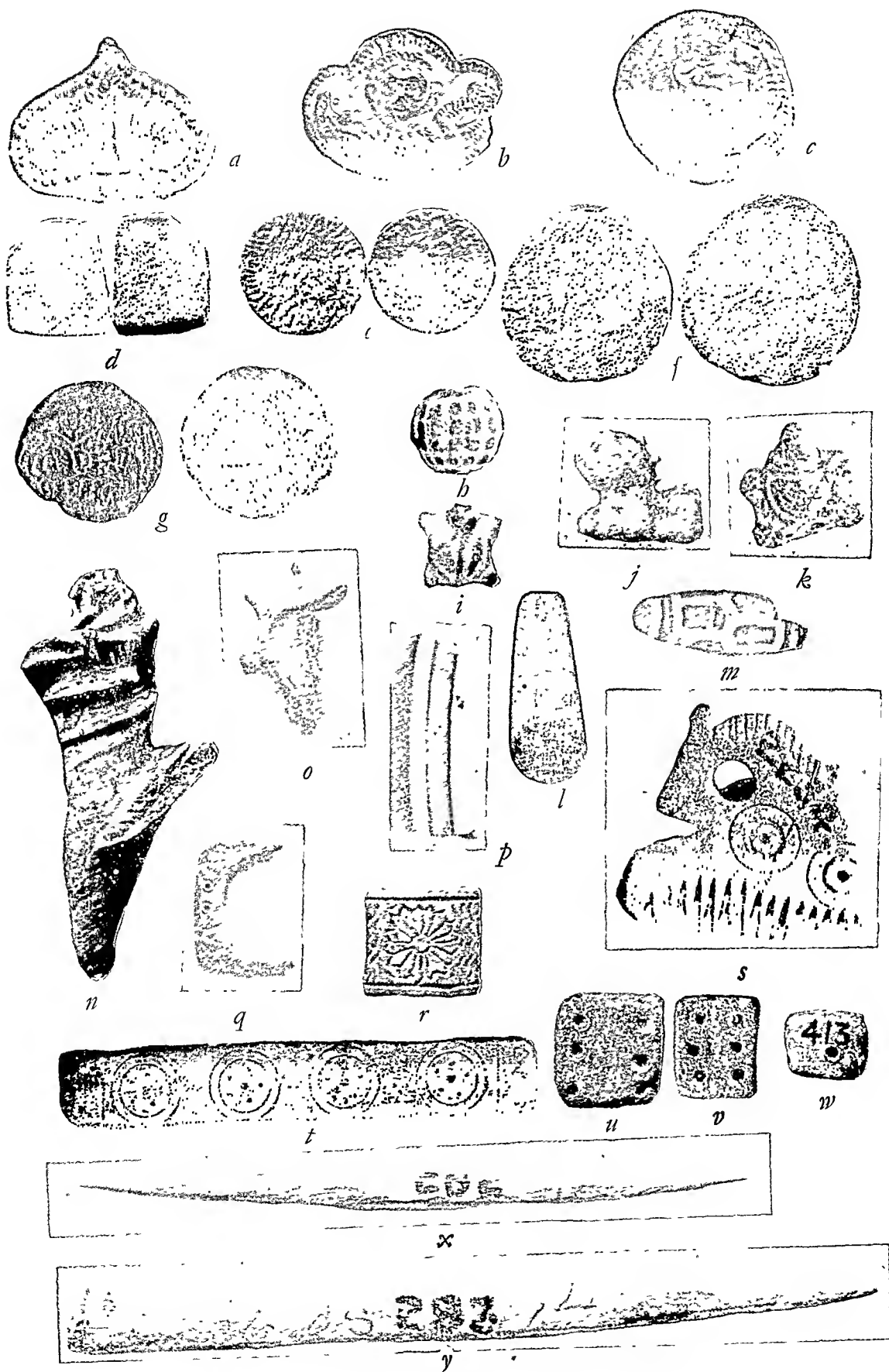




*a-i.* Iron objects.

*k-s.* Copper objects.

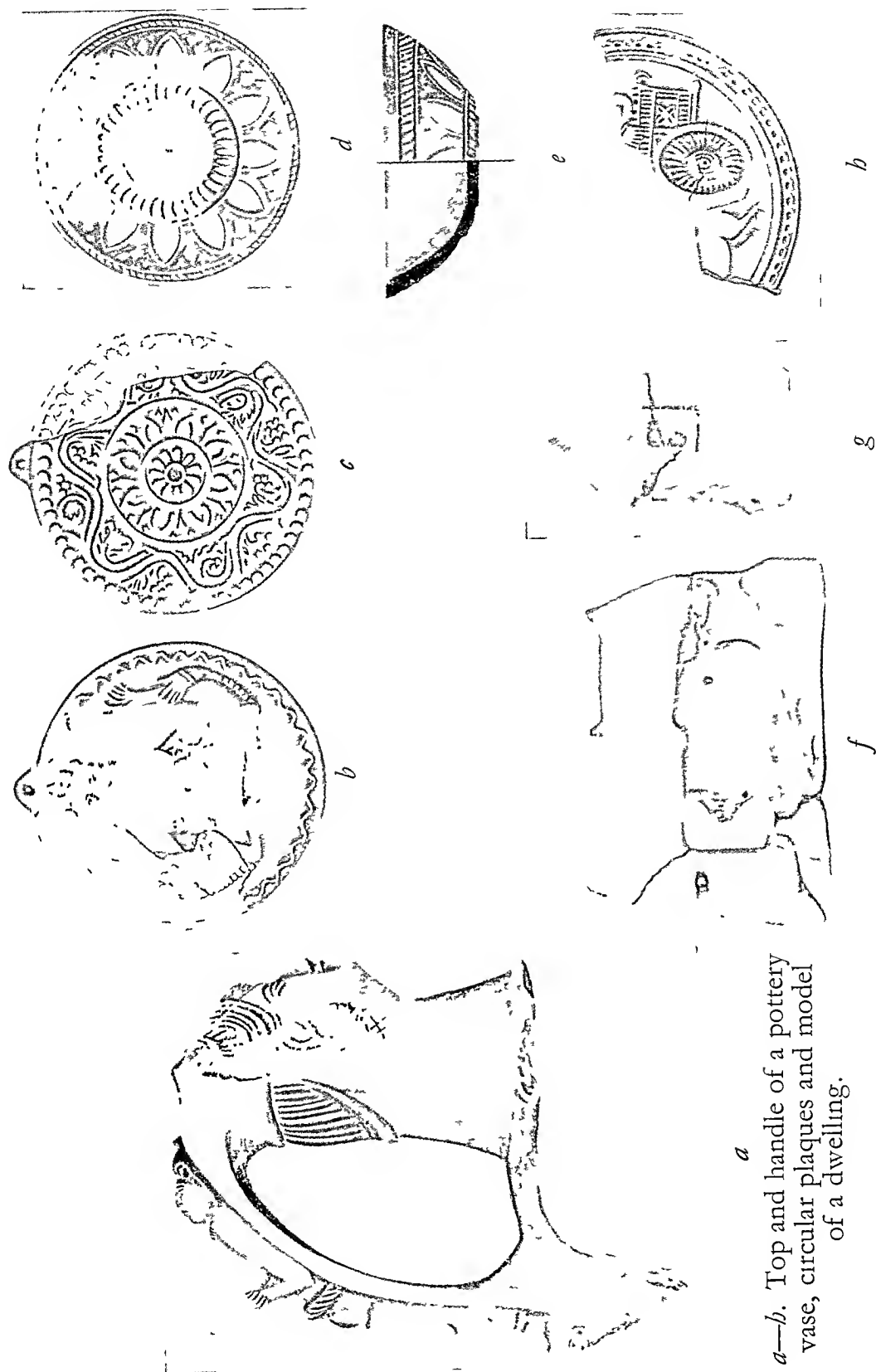




a—y. Coins, beads and other objects.

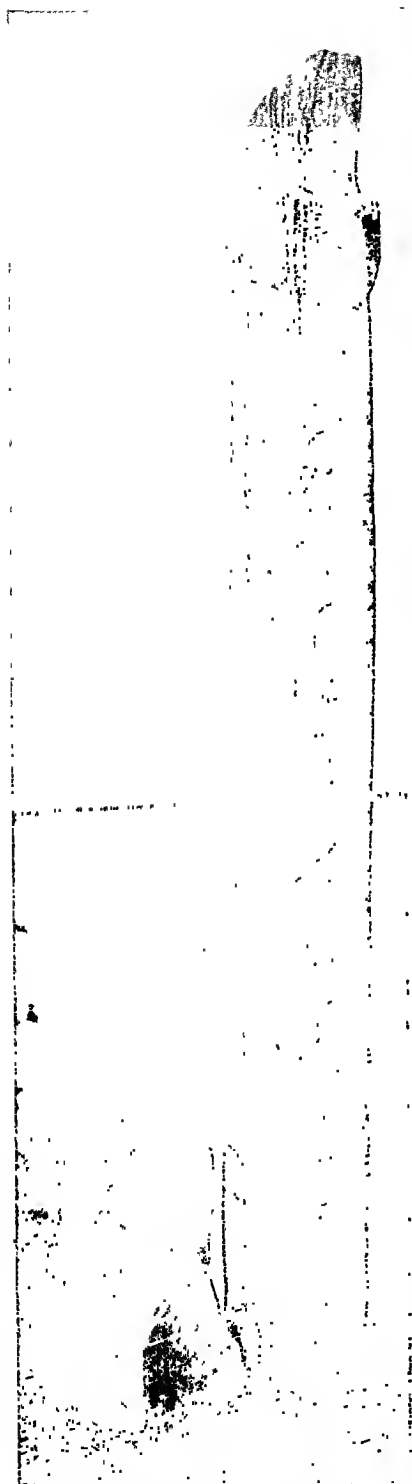




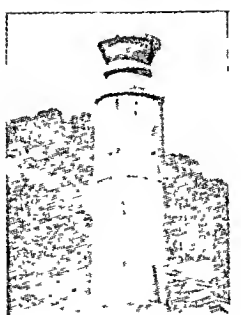


*a*—*b*. Top and handle of a pottery vase, circular plaques and model of a dwelling.

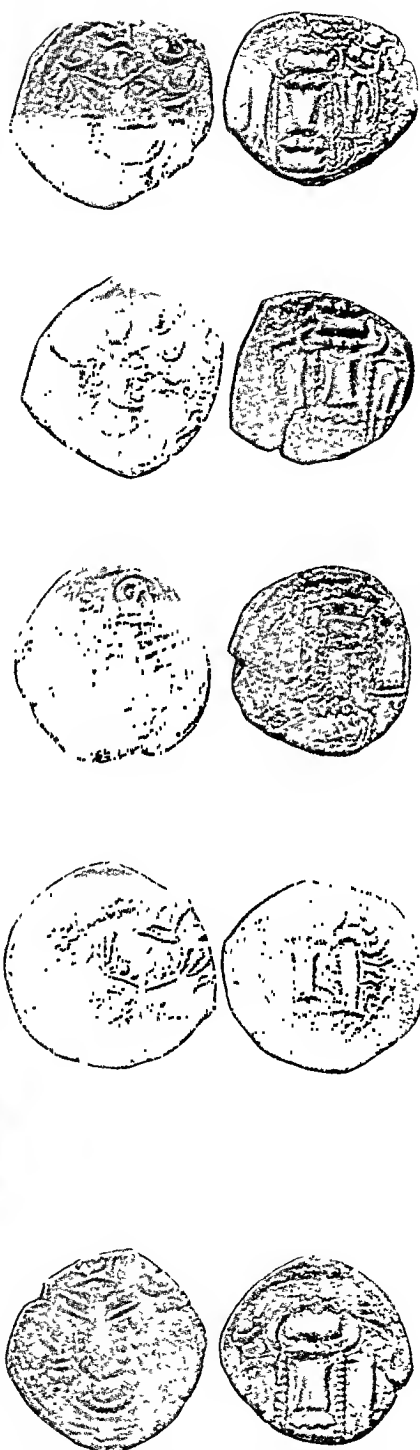




*a.* Yupa Pillar No. 1  
at Barnala.



*c.* Yajña-stambha  
of Maharaja Sawai  
Jayasinghji.



*b.* Indo-Sassanian coins  
from Raniavas in Naila  
Thikana.





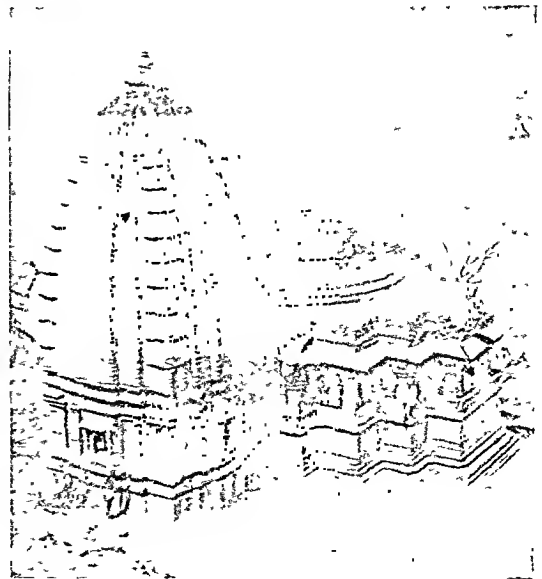
c

Hadi Raniji-ki-Bavadi: Toda Rai Singh.



b

Life size stone statue of a horse, Baniga.



a

Visaldeoiji's temple, Visalpur.



